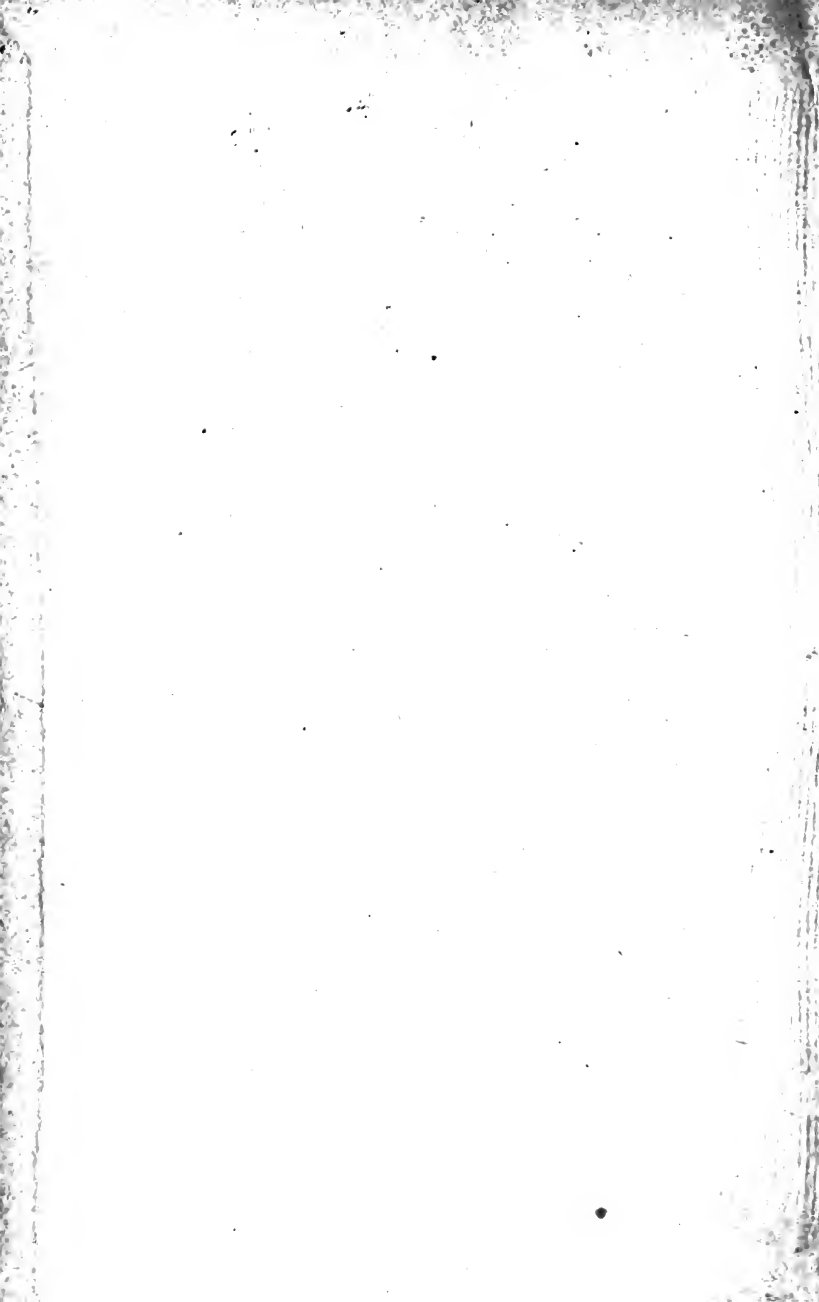


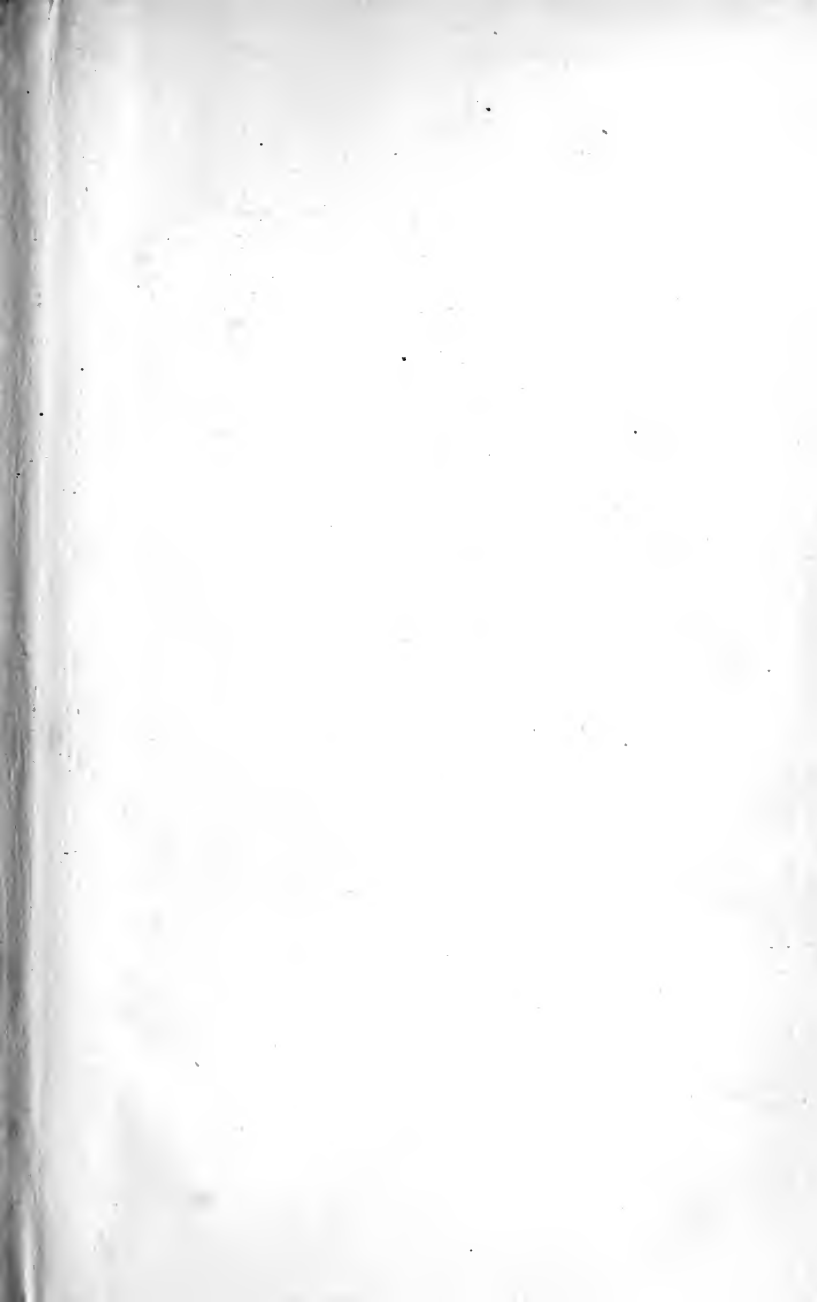
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SOUTH SEA LANGUAGES.



A SERIES OF STUDIES ON THE

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VOLUME II.

TANGOAN-SANTO, MALO, MALEKULA, EPI
(BAKI AND BIERIAN), TANNA,
AND FUTUNA.



By THE REV. D. MACDONALD,

Missionary of the Presbyterian Church of Victoria, New Hebrides.



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PREFACE.



WITH a view to eventually carrying out the programme set forth in the Preface to the First Volume, I have asked my missionary brethren to draw up for this series each a grammar and vocabulary of the language of the people amongst whom he labours, and as to which he is the highest European authority. They have cordially responded, and the present volume contains those received. The matter here presented is entirely new, though on languages of a family that has long excited the keenest interest, and now, perhaps, a keener interest than ever, in the scientific world. The Futunese belongs to the Maori-Hawaiian, the others to the Papuan, branch of the Oceanic family. The short vocabulary appended to the Maloese grammar had been printed before the longer one came to hand, and while it was still uncertain whether it would arrive in time.

INTRODUCTION.



THE following introductory comparative notes make no pretension to completeness. It is not my object to show that the languages, of which this series contains grammars, are members of the Oceanic family. To those who wish proofs of that, the works of Friedrich Muller are open. And I hold with Bopp that the Oceanic languages are in the analytic stage—that is, that they are modern dialects descended from one ancient inflected mother-tongue. It is true that a number of writers later than Bopp class them as “agglutinative,” and that by this they perhaps mean to intimate that their opinion differs from his. I will not take upon me to say, however, what they mean by this term. According to one of the highest of living authorities—the author of the article “Philology,” *Encyclopædia Britannica*, IX. Edition, Vol. XVIII., 1885—there are only two great stage-classes of language: the one being the “isolating or radical,” as the Chinese (which, however, he says may possibly be an extremely analytic language); “all besides are ‘agglutinative.’” According to him, the term “agglu-

tinative" is applicable to nearly all known languages, ancient and modern; and those commonly called inflected are merely in a more advanced state of agglutinativeness. He rightly adds that classification "by grade of structure is a mere recreation, leading to nothing," and that "the mere possession of an agglutinating structure cannot be taken as proving anything in the way of relationship." The Oceanic languages then are, like the English (and *possibly*, as this writer says, the Chinese), in the analytic stage; and any agglutinations or inflections which are now found in them are either phonetically-corrupted remnants of the agglutinations or inflections of the ancient mother-tongue, or new substitutes framed on the same model, or a combination of both.

The alphabets given in the grammars in this volume are generally similar to those of other Papuan (or "Melanesian") languages. The guttural χ sound in Futunese has apparently been borrowed from the neighbouring Papuan languages of Aneityum and Tanna, in which it is found. It is found also in Eromangan, Malekula, Malo, and Tangoan, and in Bierian (Epi). It is absent in Bakian (Epi), and in Efatese. It varies from a deep, harsh guttural gh (unknown in English) to the sounds of ch in loch, and h in high. In Malekulan, as Mr. Morton points out, it frequently interchanges with hard g. In a cognate

language, as Efatese, where it is absent, it is represented either by a mere *spiritus lenis* (that is, in spoken languages, not perceptibly at all), or by *k*. In the Tangoan are noteworthy the confusion between *m* and *n*, and still more that between *t* (or *th*) and *p* (or *b*). Thus *t*, Mr. Annaud says, is pronounced somewhat like *tp*. Hence we have *thati*—4, instead of the common Oceanic *bate*, or *vate*—4; and *thano*—go, for the common *bano*, or *vano*—go. This interchange is found also on (the neighbouring coast of) Malekula, as was noted in “Oceania” (the book mentioned in the Preface to Volume I.), where we have *thathine*, for *vavine*—woman, and also *than*, for *van*—go; and in Rotuma it is frequent as *maf*, for *mat*—eye. The readers of the following pages will be able to note many interchanges of consonants and vowels besides those pointed out by the writers, and how readily the sounds uttered by the same organs pass into one another in savage and unwritten speech. Labials are also often vocalised and elided. Mr. Annand remarks that *v* is sometimes pronounced *b* or *w*, or elided. Mr. Gray, who gives a list of letter changes, suggests the interchange of *k* and *f* (through *h*) as to be expected; and this undoubtedly takes place. For instance, in the Tanna word for “yam”—*nu'*, or *nuk*—the final ‘(h) or *k* stands for an original labial still found commonly throughout

Oceania in this word, as in Malagasy *ovi*, Malay *uvi*, Efate *nau* (or *nauwi*, *na*, the article, like *n* in *nuk*, and *uvi*), Malekula *rum*, &c., &c. On the other hand, *k* is sometimes changed to *w* (and probably *v*); thus, Efate *uili* (pronounced *wili*)—skin, is dialectic for *kuli*. Perhaps Futuna *avau*—I (Maori *ahanu*) is by this change for *akanu*, the *ak* being a demonstrative prefix to *au* (for *aku*)—I.

The demonstrative particles given below are found generally throughout Oceania. Thus, Tangoan *aki*—this, Efate *ke*, Malay *iki*: Tanna *ico*—that, Malay *ika*, *iku*. Tangoan *karatu*—that, has this *ka* prefixed like an article. Tangoan *sei*, or *se*—this, Efate *se*, Malay *si* (in *sini*—here), Samoan *sia*—this, *sinei* (*si*, *nei*)—this, Malagasy *izao*, *izany*.

These two demonstrative particles *k-* and *s-* (or *z-*) are often found prefixed to other words like articles.

Tanna *inu*—this, Futuna *nei*, Efate and Baki *ne*, Malay *ini*, Malagasy *iny*; Baki *na*—that, Futuna *na*; Tangoan *atu*—that, Malay *itu*; Futuna *ra*—that, Efate *arai*, Malagasy *iry*, *iroa*: Efate *iri* or *eri*—this.

The article is *na* (*ne*, *ni*, &c.). The Bakian article *na*, like the Malagasy (same) article *ny*, is also used before adjectives, as, *na mbo*—the good. That Futuna *ta* is the same as *na* is plain from Samoan *le*, and

the *l* is the original letter, being changed both to *n* and *t*; the *t* is further changed in Hawaiian to *k*. But, contrary to what I formerly expressed, this article, while it is changed to *k* in Hawaiian, is not the same as the *k*- and *s*- found prefixed as articles to many words in Oceania. These are not variations of this article, but the above-mentioned demonstrative particles sometimes thus used with common nouns and numerals, but especially with the personal and interrogative pronouns.

The relative pronoun is either omitted, as it may be in English, or a demonstrative like English "that." The Bierian relative is *ga* (probably for the *ka* above mentioned, which was probably used as a relative in Oceania at a very ancient period), Java (*ka*, in) *kang*; Tanna *si* (?), Java (*sa*, in) *sang*, Malay *yang*, Malagasy *izay* and *izany*. Efate *te*, or *tea* (Vol. I., pp. 24, 25), is, I now think, not connected with the article above remarked on, but a relative pronoun sometimes (like *kang*, *sang*, *yang*) used before verbs and adjectives, and sometimes (like Tongoan and Malo *te*) as an indefinite article before substantives. Both the (true) article and the relative were originally demonstrative pronouns. But let it be observed that the true article is not the above demonstrative, Malay *ini* — this Samoan *nei*, &c.; for among other things, as has been already said, in Samoan this article is *le*, and actually

prefixed to this demonstrative, as, *lenei*—this. (Compare *Efate nin*—this, and *Tangoan nakai*—this, *natu*—that.) *Futuna te* is, perhaps, the same as *Samoan le*.

The interrogative pronouns may be briefly referred to here, in order to show how demonstrative particles are prefixed to them. Thus, with *k* we have *Futuna akai*, *Samoan 'o ai*, *Bakian kei*—who? with *s* or *z* we have *Malo isei*, *Bierian sie*, *Malagasy iza* and *zovy*, *Malay siapa*—who? and with both *k* and *s*, *Malekula hase*, *Efate kihe* (for *kise*)—who? *Tanna ba*, *Efate fei*, *Eromanga me*—who? have neither. *Tanna nufe*, *Efate nefe*, *Samoan le fea*, *Futuna taha*, or *tefe*—what? have the true article; *Malo* and *Efate sava*, *Samoan se fea*—what? which? have *s*. *Epi vai*, *ava*, *Malay pa*, *apa*—what? have no prefixed demonstrative.

The personal pronouns often have demonstrative particles prefixed to them, and for comparative purposes these must be known. In *Futuna ak*, *Samoan 'o*, *Tangoan*, &c., *k*, *ki*; in *Malagasy z* and *iz*, *Malay d*, *Tagala s*; in *Tangoan*, &c., *n*, *Malay n*. Thus, *Tangoan kanam*, *Efate kinami*, *Eromangan kam*, *Malay kami**—we; *Malagasy izy*, *Malay diya*, *Tagala*

* A different explanation is given of this *k*, Vol. I., p. 17. But *kami* is probably the same as *kanam*, *kinami*, with elision of the *n*.

siya—he; Tangoan enia, Efati nai, Malay inya—he. (See the pronouns in the grammars below.) Stripping off these demonstrative prefixes, we arrive at the true personal pronouns. These appear to be as follows:—

I—aku, or naku (n demonstrative).—Tangoan en-au, Bierian nag-ku, Malagasy iz-aho, Malay aku, Samoan 'o a'u, and ta (k to t).

Thou—ta, or ka (t to k).—Tangoan eg-ko, or eni-co, Malo ni-co, Tanna i-k, Bierian ai-ko, Malagasy hian-ao, Malay ang-kau, kau, di-ka, Baki jau; kau, &c., are really plural.

He, she, it—i, or ia.—Tangoan en-ia, Malo n-ia, Malekula hin-i, Malagasy iz-y, Malay iya, or i-ya, in-ya, d-iya, or di-ya, Futuna ei-ia.

We (we and they)—nami (n as in singular).—Tangoan k-anam, Malo k-amam, Malekula nemdi (di, for ri—they), Efate ki-nami, Tanna ki-maha (ha, for ra—they), Futuna aki-mea (ea like Tanna ha—they), Malay k-ami, Malagasy izah-ay; the final i in Efate, Malay, and Malagasy is like Futuna ea, Aniwa i (aki-mi), Tanna ha, “they,” but probably a word for “they” different from ha (ra). (See below, “they.”) This is probably the ancient plural pronoun of the 1st person, with the word for “they” appended to it. In Efate, one should say for he and

John, not nai John—he John, but nara John—
—they John. And nami may be na—we,
and m or mi—they (or m-i—and they, or
with them). The Malagasy (suffixed) nay is
na—we, and (i) y—they, like nami; and
ahay—we, for akay, like kami.

We (we and thou)—inta (n as in nami).—Tan-
goan endra (as if end(a) ra—we, thou, they),
Santo dialect inti, Malo h-ida (n elided),
Malagasy is-ika, Malay, &c., k-ita, Aneityum
(verbal pronoun) inta. The in, or en, is the
same as in the preceding; that is, the ancient
plural of the 1st person—we, and ta, or ka
—thou, is appended to it. The initial k is
differently explained in Vol. I., p. 19.

You—kamu (or tamu). — Malo kami-m, Epi
kami-u, Tanna i-tu'ma', kimy-aha, ku'mi-ar,
i-tu'm-at, Efate a-kam, kumu, Malay kamu,
Malagasy hian-a-reo, Malekula ham-di. The
final part is the plural pronoun 3rd person *m;
or ra, or la, which assumes the forms di, at,
ar, aha, reo, and u; the word literally mean-
ing you-they. As the above kau, &c., was

*Note this m, like the m in Kinami, Kanam, Kami—we, may be the ancient personal pronoun “they” (m, or mi), or if the i alone represents that pronoun the m may be the preposition m'—with, together with, and: so mi would really be—and (m), they (i); and nami—we and they.

used for singular, like English *you* for *thou*, it became necessary to append to it the word for “*they*,” or to use the fuller and more uncontracted form, as in Malay and Efate, for the plural.

They—*i*, or *u*, and *la*, or *ra*.—Only the latter appears to occur in the grammars below. Baki (verbal pronoun) *a* being probably for *la*, or *ra*, as in Tanna *h* or *ha*. But *i* is plural as well as singular in Malay and Malagasy, in both of which languages *ra* occurs besides, as in Malay *marika*, Malagasy *izareo*—they, Tangoan *enira*, Malekula *hiniri*, and doubled Tanna *ila*’, *iraha*, *ilia*, *iria*, *ilat*, *ilar*—they, Eromango *irora*, *lel*, *yoril*—they. (See further on *i* plural above, under “*We*.”)

The shorter forms of the personal pronouns, the verbal pronouns (denoting the number and person of the verb), the verbal suffix (denoting the object of the verb), and the nominal suffix (possessive, being the construct genitive), are to be studied in order to ascertain the true forms of the original pronouns, and, it must be held, are used, though analytically, yet according to the genius of the mother-tongue. To say of the family to which the languages in this

volume belong that they have no verb, or that they have only nouns, and have not yet developed a verb, cannot be deemed correct. And yet this is substantially the assertion of Professor Sayce, if I understand him aright. On the contrary, the verb is as fully developed as in English, and as clearly distinguished from substantives as in English. (See Vol. I., the remarks on the Efatese verbal pronouns, and below on the same in Epi, Mr. Fraser's remarks. See also the same in Tanna, pp. 140, 141.) The inseparable and purely verbal (or conjugational) use of these particles, and their substantial identity, with minor variations, in different dialects, make it clear that here we have the analytic remnant-substitute for an ancient inflected verbal process.

Of the prepositions, Malekula *sa* is, I think, of pronominal origin, and etymologically identical with Malay *di*, Tangoan *isa*—to, with, from, and Tagala *sa*, which is used before the oblique cases (except the genitive) of pronouns and common names, and also as an article before proper nouns in the nominative.

One of the most widely used of Oceanic prepositions is *ka*, or *ki*: and this in Efate, I now believe, is not a mere form of *ni*, *ngi*, but distinct and of pronominal origin, and being also used as a final conjunction that, in order to, to, and an article or

demonstrative prefixed to other words (as nouns and pronouns); Malay *ka*, Malagasy *ha*, *ho*.

Another preposition is *ni*, very widely used, and probably Aneityum *ira*, Eromangan and Malekula *ra*, Tanna *la*, Bugis *ri*, &c., is a form of the same. In Aneityum it occurs also as *an*, Malagasy *any*, contracted to *an* and *a*, and perhaps also to *i*, Fiji *ni* and *i*, Battak *i*, Futuna and Tanna *i*. As in Malagasy it is contracted to *a*, so this is probably the *a* of Futuna, Samoa, &c.

Another widely-used preposition is *ma*, *me*—with, together with.

Another, often phonetically confounded with this is Fiji *vei*, Aneityum *vai*, Efate *ba*, *bi*, *fi*, *ma*, Malagasy *amy*, Malay *pa(da)*. This is contracted in Aneityum to *u*, Tanna *o*, Futuna and Samoa *o*; at least, this is probably so. It seems also to be contracted to *e* in Fiji, Samoan, &c. But to arrive at certainty on a point like this will require a very wide and accurate knowledge of the uses and forms of these prepositions in many dialects. In Efate, *o* used in the future tense of verbs is a contraction of *bo*, *mo*, *fo* (in other Efatese dialects), which is this preposition (with *o*, 3rd personal pronoun suffixed), and in Tanna in like manner, *o* is this preposition, and also used in the future tense of verbs; so Fiji, &c., *e*. Thus, in Oba

the future particle is *na*, as in *Fiji*, but in *Oba vi* is also used before *na*, exactly as *e* in *Fiji*, forming *Oba vin*, *Fiji ena*; and we know that this *vi* is identical with the preposition in question, and that *Fiji vei* or *ve* may readily have the labial elided and become *e*.

These prepositions are compounded, as *Epi kari*, *My kan*, *Malagasy ho any*, *Malekula hini*; *Tanna sava* (contracted *sci*): *Eromanga sore*, *Malekula sere*; *Tanna kum*, *kafa*, *kapa*. *Málay kapa(da)*, *Malagasy ho any*, *Fiji kivei*: *Efate mini* (*magi*), *Futuna ma*, *mo* (*m'*, and *a*, *o*).

They are used also before the nominal suffix to form the separate (so-called) possessive, taking this suffix like nouns. (See the grammars below, and those in Vol. I., for these.)

They make compounds also with other words, as adverbs, and some of them are used as conjunctions, as, *Efate bo*—and then, *Malagasy ka*—and then, *ma* (widely used)—and; *Futuna pe*—if, because, in order to, *Efate be* (or *fe*)—if, that, *ba*—in order to, *Malekula bi*—in order to, that; *Efate ka*—in order to; *Tangoan i*—in order to, that; *Mota si*—in order to, that, *Malay di*. Of *di*, *si*, and *ka*, or *ga*, it is more correct to say, however, not that they are prepositions used as conjunctions, but that they are pronominal

particles used, on the one hand, as prepositions, and, on the other hand, as conjunctions.

It is truly remarkable to find in so vast and widely scattered a family as the Oceanic—from Madagascar to Easter Island, from Maoriland to Hawaii, and from Australia to Asia—constantly used particles of speech like these so manifestly the same in the languages of the Indo-Pacific Islanders, many of whom are mere savages; and we do not err in saying that the mother-tongue, from which sprang all these scattered and isolated descendants, must have had its organisation very strongly moulded, and have been one of the most fully and inflectionally developed and rigidly fixed forms of human speech.

The prepositions are also found after verbs, serving to connect the verb with its object; and in very many cases they have become inseparably suffixed to the verb (just as the article has in many cases become inseparably prefixed to the noun), so as at first sight to appear a part of the word, and to be in many instances really or practically a part of it. Since the appearance of Vol. I., further light has been thrown on this subject, which, however, still is not thoroughly worked out. The Malay transitive particles *kan*, and *i*, must, I now think, be both identified with the above prepositions *kan* and *i*, the *i* being often *i*,

and sometimes ni, and ri, or li, in other languages. And the endings ni (na), ra (ri), la (li), ma (mi), ba, fa, or va, or wa (fi, vi), sa, or za (si, zi), ta (ti), as well as ka, ha (ki, hi), must, I now think, very often be identified with the above prepositions, and not always, or nearly always, be regarded as verbal noun endings. And they are all often combined with ka, or ki, thus: naki, raki, laki, maki, baki, faki, vaki, waki, iaki, saki, zaki, taki, kaki. na, ra, la, and ia, are forms of one original: so ma, ba, fa, va, wa: so sa, za, and ta: and so ka, and ha. This explanation as to va was long ago suggested in Hazlewood's excellent "Fijian Grammar," p. 35, thus: "va in the Rewa dialect is still the same as *vei*, or *ki*, to, which sense it more or less bears in many verbs of which it is the transitive termination; as in verbs of motion." He also observes correctly that the double terminations, as vaka, give the verb a more intensive (transitive) sense, or cause it to take a different object. I would suggest to the authors of the following grammars to make this a subject of special investigation in their respective languages. Meantime, the statements in Vol. I, pp. 29-32, have to be modified. The word tanu—bury, in Efatese, with i, is tani: with ki, is tan ki (transitive); with ma, it is tanumi (transitive, bury in); with maki, it is tanumaki (intensive transitive); and the word retains the transitive particles when it

takes the verbal noun ending, as, natanien, natanumien, natanumakien—the act of burying, each verbal noun retaining the meaning of its verb with its special transitive ending. So universally in Efatese. The *i* after *mi* may be the preposition *i*, and *mi* the two prepositions *m*, and *i*. When *ki* is suffixed to *tanumi*, the *ki* is put in place of *i*, and *maki* is not *m*, *i*, and *ki*, but *ma*, and *ki*. This is probably the *i* in the verbal noun ending of Tanna ien, Efate ien. In Malay *tanam* (Efate *tanuma*) the *m* has become as if a part of the word, and the verbal noun is *tanuman*; *tanamkan* is transitive, to inter (with *i* in Malay, it would be *tanumi*). In Samoan *tanu*—to bury, *tanuga*—a burying, *tannuma'i* (*tanumaki*)—to cover up with closely, *tanumaga*—the part buried; *tanumia* is called the passive, but from what Dr. Gunn tells me of the closely related Futunese, it seems now certain that *tanumi* is exactly the same as Efatese *tanumi*, above explained, and the final *a* is either (as in Efate) the 3rd personal pronoun, or the adjective ending—probably the former. *tanumia* in Futuna is not passive, and means like *tanumia* (Efate) bury him (or it); but in Efate, when it takes another object, that object replaces the *a*, whereas in Futuna it follows the *a*, meaning probably, bury him the person, or it the thing. If this explanation is correct, it applies throughout Oceania, and to all other similar transi-

tive terminations, and similar so-called passives, which in that case are simply the transitive verb, with 3rd personal pronoun as object in a kind of reflexive or middle sense. It may be remarked that in the Maori-Hawaiian, sometimes the final *a* (it, him) is dropped when the verb takes another object, just as in Efatese, thus: Samoan *pulu*—glue, pitch, Efate *bulu*; Samoan *buluti*—to glue, to pitch (anything), Efate *buluti*; Samoan *pulutia* (“passive”), Efate *bulutia*—glue or pitch it. I now think this view of this “passive,” which I expressed many years ago, probably correct, rather than the different view expressed in “Oceania.” In Malay *tangis*—to weep, the *s* is fossilised as the *m* in *tanam*, but in Efatese *tagi* is intransitive, *tagisi* transitive like Malay *tangisi* and *tangiskan*—“to bewail”; the *s* is the above preposition. Efate *sili*—to enter (as a house), &c., *silifi*—to enter into, *silifiki*—to cause to enter into (as a rope into a block); compare Samoan *sulu*, *sulufa’i*, *suluma’i*. The Efatese also have *sili ki*—to thrust into, &c.

The verbal nouns in Tannese (p. 130) formed by the prefix *k-* (with varying vowel) are similar to those found in other Oceanic languages. It is the demonstrative particle above mentioned used like an article, and sometimes with the force of a relative pronoun, as if one should say, “that which cuts,” instead of “cutter.” It is used also in Efatese, Malay,

&c., prefixed to the cardinals forming ordinals. In Malay, and especially Javanese, prefixed to a verb it forms a kind of passive, or a verbal noun. In Malagasy, it is *ha*, and much used in the same way, sometimes appearing as *hi*, *ki*, &c., inseparably prefixed to a noun as if a part of the word. The regular way of forming a noun from a verb in Malay is by prefixing this *ka* and affixing the verbal noun-ending *an*, as, (Efate *namatien*) Malay *kamatian*, Malagasy *hafatesana* (for *hamatesana*)—death, the act of dying. This *ka* appears in the causative formative prefix Malagasy *maha*, Efate, &c., *baka*, *faka*, the real causative prefix being *ba* (or *ma*), or rather *a*, for the *b* (*m*) is a verbal noun formative prefix.

In Malay, the pronominal particle *di* (like *ka*) prefixed forms a passive in the same way. The following use of *k-* in Tannese is noticeable. Mr. Gray, in the Conjugation of the Tannese Verb, gives after the 3rd person singular the “impersonal,” *k-ani*—one says; and in the Kwamera dialect a kind of passive is expressed by its means, thus: *auwasi*—to beat, *kauwasi ik*—thou art beaten (but, literally, one beats thee, and so with all verbs). In Aneityum, *er*, or *eh* (literally, they), is used in the same way, as: *er*, or *eh auud euc*—thou art beaten (literally, they beat thee). It seems that the Malekula passive (pp. 44, 45) is to be similarly explained, “thou art beaten,” being

there literally, as it appears, "I beat thee," instead of Tanna, "one beats thee," and Aneityum, "they beat thee."

The tense particles in the following grammars, with the verbal pronouns sometimes prefixed and sometimes suffixed to them, are to be explained in the same way as the Efatese (Vol. I.). The Futunese suffixes the verbal pronoun to the tense particle in the 1st, 2nd, and 3rd persons singular after the manner of neighbouring Papuan dialects, from which it has probably borrowed this method.

The future tense particle in Tangoan and Malo is *pa*, in Malekula *ba*, in Efate (N.E. d., *ba mo*) *ga fo* (*bo, o*), or simply *ba*, or *ga* (a kind of imperative or permissive), Aneityum *mu*, or *pu*, Tanna *o* (also Kwamera *t-*, and *t-* (before the verbal pronoun, and *puk*, or *buk*, after it) *buk*, as, *tibuk* (i-thou)—thou shalt, *terebuk* (re-he)—he shall, *tapok* (a-I)—I shall, *apan* (past and future, and perhaps also present (Kwamera *puk*)), Futuna *ka*, *sa*, *kasa* (*ka*, and *sa*), *ro*, *ke* (*ka*, and *e*), *se* (*sa*, and *e*), *kono* (*ko*, and *no*). Of these, I hold Tangoan and Malo *pa*, Malekula and Efate *ba*, Efate *mo, bo, fo, o*, Tanna *o*, and the *pu* in *puk*, Aneityum *mu* or *pu*, to be etymologically identical, and either the preposition (noted above) alone, or with *o* (3rd personal pronoun probably, used as verb substantive) suffixed. This particle sometimes

denotes (the present) continuing action (Efate bo, mo, Tangoan m-, Malekula m-, Tanna am (Kwamera), and ap in apan); sometimes has the force of a final conjunction (to be, that, to), or denotes the future or subjunctive. The k in puk is to be compared with Efate ga (ka), Futuna ka, Malagasy ho, h-, Malay akan. (See this particle above, under the prepositions.) It (ka) is of pronominal origin, and sometimes is a preposition meaning "to," sometimes a final conjunction (that, to). Tanna t- is, perhaps, a form of the preposition above sa, like Malay di, which also is used as a particle of the future; if so, it is of pronominal origin. In Kwamera, it is not only a particle of the future, but a preposition meaning for, on account of. In Futuna also, sa is a particle of the future.

The particles of the past tense are in Tanna in, Futuna ni, Malagasy ni, Aneityum s, Futuna sa, Efate ka, and kai (ka, and i or e; Futuna koi, ko, and i, is future). The in, or ni, I hold to be of pronominal origin. (See the demonstrative particles above.) Aneityum s is, no doubt, the same particle as Futuna sa (which is both future and past).

The present tense particle in Futuna is no (o as in Efate bo), and the n is the same as the n in ni; so ko of the present and ka of the future; and sa, which we

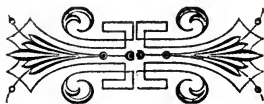
have already seen in the future and past, appears again in sano, present (continuing); and ko in niko, perfect (complete). In Tanna, am is a particle of the present, but also of the past (as the same m in Malekula. Mr. Gray (Weasisi) translates it as present or past, and calls it past (p. 148): Messrs. Neilson and Watt (Port Resolution and Kwamera) gave it to me as the particle of the present. So inam (in, and am) Mr. Gray gives as past, yakinam ani—I was saying, but Mr. Watt gave it to me as present, yakinam evin—I am going. Notwithstanding all this apparent vagueness, no practical difficulty is found by the South Sea Islanders in expressing themselves with sufficient clearness according to the genius of their language. Particles originally relational and capable of various applications have come to be used in these ways, and sometimes the same particle has assumed various forms, often through being combined with another particle. Of this, many examples are seen in the foregoing.

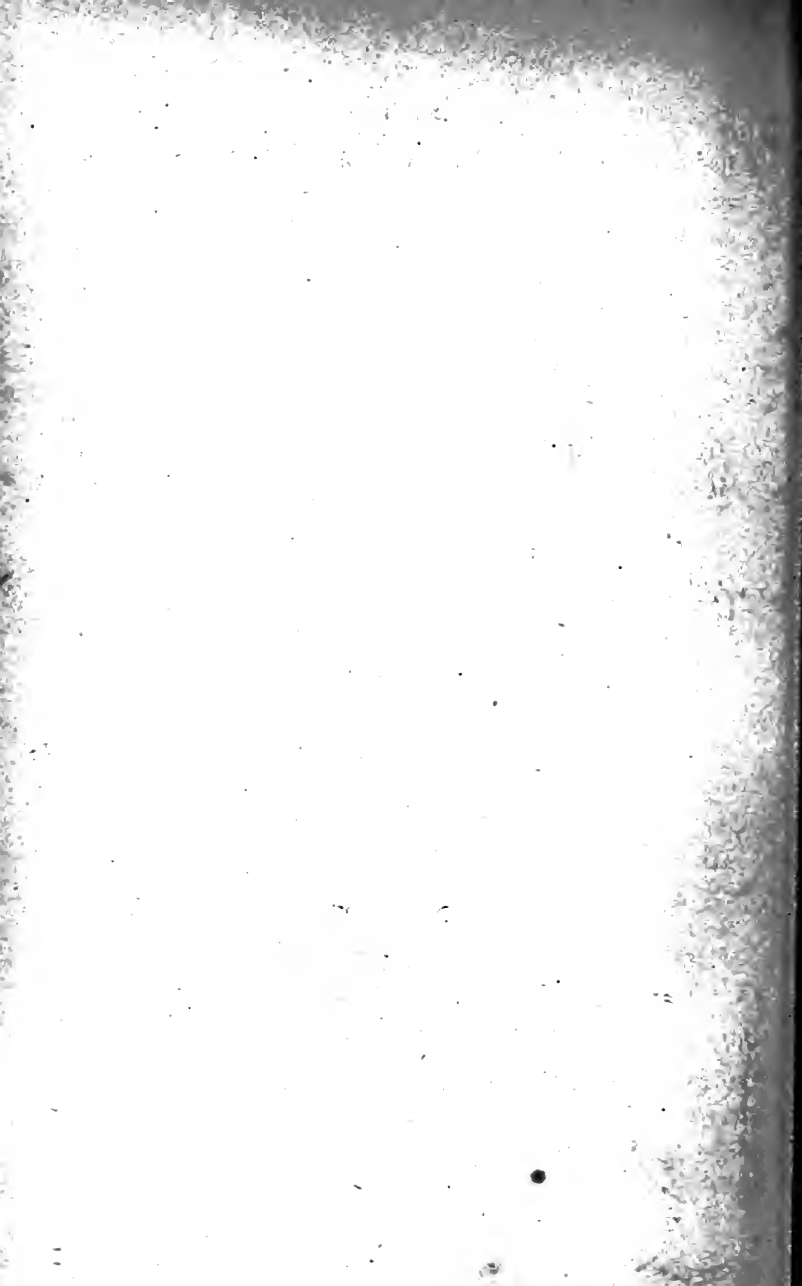
Particles of mood are in Malekula and Efate the above ba, Tanna the above o, Futuna and Efate the above ka, Futuna the above se. These denote the imperative, and have the force of final conjunctions. In Malekula and Efate, ba also is used like Latin *ut* with the subjunctive, and so in Futuna *pe*. Also the same *pe*, Efate *be*, or *fe*, Tanna (Kwamera) *ip*, denotes “if,”

“should,” as also perhaps the Malekula *ba*. Futuna *se* may be compared with Samoan *se'i* (*seki*), “a sign of the imperative mood used precatively.”

Of the verbal noun-endings given in the following grammars, *i*, *e*, *ia*, *an*, *ien* (*Efate ien*), nothing need be said at present. The adjective-ending *ka*, *ca*, in *Tangoan* and *Malo*, is highly interesting. It occurs very frequently in the *Motu* of New Guinea. In *Malagasy*, it is a very ancient and frequent verbal noun-ending.

In concluding these introductory remarks, I have only to express my thanks to the authors of the following grammars and vocabularies for their very valuable and interesting contributions, which cannot fail to materially advance the object of this series.





A GRAMMAR
OF THE
TANGOAN - SANTO LANGUAGE.

BY REV. J. ANNAND, M.A.

THE Tangoan dialect of the Santo language is spoken in twelve villages on the central part of the South side of Santo.

ALPHABET.

VOWELS.—a, e, i, o, u.

DIPHTHONGS.—ai, au, oi, and ao. (au and oi are both long and short)

CONSONANTS.—b, c, g, g, h, k l, m, m, n, n, p, p, r, s, t, t, v, w, z.

Note.—c (g hard), g (ng), g (gh or kh)—a peculiar guttural sound—the “Melanesian g”, p (pw or mpw); m, and n are nasal: t (tp, or a sound between the two, pronounced with the tongue between the teeth touching the upper lip.)

v has a broader sound than the English **v** in some words; it may be written "b" or "w" as *metuvana*, *metubana*, or *metu'ana*—many; *metubákinao*—many things, treasures, is always sounded "b."

There are also a few other letter changes to be noticed: **m** and **n** are often used indifferently by different speakers, and even by the same speaker, as "lina" or "lima" (hand), *nai* and *mai* (come), *nagi* and *magi* (animal).

The vowels in some verbal particles are used euphonetically, according to those following, as *mu nasalo*, *me sesati*, *mo roku*, *ma tabera*, etc. Also with the *continuous* particle "la," "le," "lo," *mo le nai*—he is coming, *ko lo toko ei*—where were you?

ARTICLE.

There is none used in the nominative except the indefinite article "te"—some, and "matea"—one.

n', na, ne is the demonstrative article used only in the accusative.

ka is used with numerals.

na has also the force of the prepositions in, on, by, in many cases, as "o tauua *na lela*"—put it *on the* ground: "o sokonia *na taga*"—put it *in the* basket; "o vilia *na lei tagai*"—strike him (or it) *with a* stick.

te (tetua—some) is seldom used in the nominative except with *tua*, *tetua tamloei*—some men, and *kinao*—thing, *tekinao*—something.

ka is always in the accusative with numerals, (also used with *atu* and *riki*, as *ka ratu*—that, *kariki*—this; these are both nom. and acc).

NOUNS.

Nouns are not declined. They undergo no change in singular and plural in the nominative and accusative. Case is determined by the position of the word in the sentence, or by a preposition,

Note.—**gina** and **ina** prefixed to adjectives form nouns, as **gina ruku**—goodness.

The class of nouns taking the pronominal suffix is larger in the Tangoan than in some of the Southern Islands of the group. Besides members of the body, personal relations, &c., houses, canoes, and some instruments with which they work take the suffix, as *imaku*—my house, *akaku*—my canoe, *tetekiku*—my shoulder stick (or *noku tetekia*, for both are used).

NUMBER is generally shown by the verbal particle following the noun: *tamloci la le nai*—men are coming, *tamloci mo le nai*—a man is coming. The numeral **matea** is often used to emphasize the singular. *Metuvana* (many) is frequently used with the plural, also *ma tabera* (great) with plurality of idea. However, these are used much as we use the same words in English.

na denotes the plural in some cases in the accusative: *na natuna*—his children, *natuna*—his son. So far as yet known, this applies to persons only.

GENDER is inherent in the terms—

tata, tamaku, &c.—my father.

nana, tinaku, &c.—my mother.

narauna, &c.—his wife.

tuana, &c.—her husband.

ve is the feminine prefix to names of persons, and all names of women and girls begin with it; also *ve natuna*—his daughter, *ve toboiku*—my sister(s) (in wide sense); also *ve sa?*—what woman is that? *Lamani*—man, male, and *garai*—woman, female, are used to designate the gender of all animals, birds, fishes, &c.

VERBAL NOUNS suffix **a**, **ia**, and in a few cases **na** to the verbal form.

ADJECTIVES

that are formed from verbs generally take the same ending as verbal nouns. (Some words may be used indifferently as noun, verb, or adjective without any change of form, but such are exceptions to the general rule.)

Adjectives generally follow their nouns, as *tamloci ruku*—a good man, *tamloci suika*—a strong man, *tamloci mo suika*—a man is strong.

COMPARISON OF ADJECTIVES is irregular :—

mo ruku—good, mo liu—very good or better, *wia* or
uwia (also)—very good, tsea—very.

mo ruku tsea—it is very good.

mo ruku—it is good.

mo ruku ruku, or mo ruku tsea, or mo liu—it is better

mo ruku kinia—it is better than it (the other one).

mo ruku ruku thano—it is best, good, *going beyond*.

In the above we have reduplication, the particle
 tsea (very), the preposition ki (with, about, from, etc.),
 and thano (go) all used.

NUMERALS are—

ma tea—1

mo rua—2

ma tolu—3

mo thati—4

mo lina—5

mo linarave—6

mo linarabirua—7 (*i*, or *e*)

mo linarabitolu—8

mo linarabithati—9 (or shortened to

mo l(i)narithati)

ma sagavulu—10

ma sagavulu romana matea—11, &c.

ma gabulurua—20

but magabulurua gabulutoluna matea—21

(*i.e.*, 20 and 1 of the 30th, &c., up to 100,
 which is magapsagavulu).

tari—all, every, is 1000.

Note.—The change of **v** to **b** (from 6 to 7) is regular, as **v** becomes **b** invariably in closing an accented syllable.

ORDINALS.—It is doubtful if any true ordinal exists in this dialect.

mo teroma is first

thaka rua, or thaka ruana—make 2, or make
2 of it

thaka tolu, or thaka toluna, &c.

These forms are used as substitutes, but to say, take the fifth one of a series, we use “o labi seiriki (or kariki) mo thakalinana kinia”

CAUSATIVE.—thaka tea—make one, all together, &c., thaka rua, thaka tolu, &c.

PAIRS OR SETS are expressed by reduplicating, as mo thaka ruaruana—make pairs of them; but to live two and two as young men, etc., is la le bulua—they are living together in one house.

VERBS

Are conjugated by the pronominal verbal particles.

PRESENT AND PAST TENSE.

na thano—I go

ko thano—thou goest

mo thano—he goes

ra thano—we go

kana thano—we (ex.) go

ka thano—you go

la thano—they go

FUTURE TENSE.

na pa thano—I will go

ko po thano—thou wilt go

i pa thano—he will go

ra pa thano—we will go, &c., as above.

IMPERATIVE AND SUBJUNCTIVE—

a thano—I may go, let me go

o or ko thano—go thou

i thano—let him go, he may go

(ana ex.) ra or a thano—we may go, let us go

ga thano—go you, you go

i la or la thano—let them go

The INFINITIVE is used sparingly. It is a short form, or the bare verb, thus—

mo roku *thano*—he is unwilling *to go*

mu nasalo thano—he wishes *to go*

mo boii nai—he loves *to come*

But this latter may also be explained thus—

mo boi i nai—he desires *that he may come*

There is no PASSIVE form.

Other PARTICLES are “la,” “le,” “lo,” generally “le,” denoting continued action or state, as—

mo le toko—he is living—stopping

ko lo toko ei?—where were you? (stopping)

vari prefixed to a verb denotes invariableness, or that it is the nature of the thing so to act, as—

mo vari vili tamloci—he is a murderer ; it is his nature to beat men

boi la vari kati—it is natural for pigs to bite

boroaka mo vari biri tamloci—the boroaka (squid) poisons people ; it invariably does so, &c.

si is *reflexive* or reciprocal, as—na karu ia—I scratch him ; na karusi au—I scratch myself.

mo tagi—he cries

mo tagsia—he wails, mourns

mo kati—he bites

mo katsia—he bites himself, it pains him

kase—kaseku, kasem, &c., is emphatic :—

enia kasena—he himself,

meaning also that he is alone.

enira la kase reti—they talked among themselves

po and **pah**—indeed, truly.

ka suffixed to verbs and adjectives seems to give the term an abstract meaning :—

mo rai—it bleeds

mo raiika—it is rusty : “i” is euphonetical

mo sui—it is bone, body

mo suika—he is strong

mo bua—it is deep

mo buaka—it is deep in general

perona—his ears

mo supu peroka—he does not hear anything

i at the end of verbs and nouns is frequently dropped, as—

thai—to do, make, &c.

ko tha na sa ?—what are you doing ?

o bazai(ia) — slap him

mo bazako—he slaps you.

garai—woman

gara maibo—a childless woman.

tagai—wood.

taga ruku—good wood.

sipai—inherit.

sipa na nona kinao, &c.

tha is the causative particle from thai—to do.

o tha nauri—cause to live, save, generally used

thus :—o thaiia i nauri—make him that he live, &c.

There are no PARTICIPLES, but the sense is expressed by the separate possessive preceding or following the verbal clause thus :—

nona mo le thano—his going.

nona mo thaiia—his doing it, &c.

Some idioms are peculiar—

sa tham ?—what is that you have ? (literally, what thine doing—tha, thai, m—poss. suf. thine.)

egko sa tha kinao ?—what is thy name ? (literally, thou what doing thing ? “pigeon English”—what name ? what thing you make him ?)

PRONOUNS.

PERSONAL (*Separate*) are—

1st singular	enau	I
2nd „	egko and enico	thou
3rd „	enia	he, she, it
1st plural in.	endra	we
1st „ ex.	kanam	we
2nd „	kanim	you
3rd „	enira	they

VERBAL PRONOUNS or Particles by which the verb is conjugated are—

1st singular	na, a	I
2nd „	ko, o	thou
3rd „	ma, mo, me, mu, i	he, she, it
1st plural in.	ra	we
1st „ ex.	kana, ana	we
2nd „	ka, a	you
3rd „	la (i la)	they

PRONOMINAL SUFFIXES POSSESSIVE :—

1st singular	ku	my
2nd „	m	thy, thine
3rd „	na and n	his, hers, its
1st plural in.	ra	our
1st „ ex.	nam	our
2nd „	nim	your
3rd „	ra	their

Note.—*m* stands for both 1st and 3rd plural.

The SEPARATE POSSESSIVES are the same as above with "no," thus:—

1st singular	noku	my
2nd „	nom	thy
3rd „	nona and non	his, &c.
1st plural in.	nora	our
1st „ ex.	nonam	our
2nd „	nonim	your
3rd „	nora	their

or suffixed to bula, as bulaku, &c., when applied to certain kinds of property, especially live-stock:—bulam toa—thy fowls: bulanim boi—your pigs.

VERBAL PRONOMINAL SUFFIXES ACCUSATIVE are:—

1st singular	au (rarely nau)	me
2nd „	ko and iko	thee
3rd „	a, ia, nia, na	him, &c.
1st plural in.	ra	us
1st „ ex.	kanam	us
2nd „	kanim	you
3rd „	ra (nira)	them

Note.—iko. "i" appears to be introduced mainly for euphony.

There is no dual or trial except as in English, thus, endra rua—we two, &c.

DEMONSTRATIVE PRONOUNS are: **nakai** and **sei**—this, **natu**—that. When suffixed to names, they are ake or aki and sei—this, and atu—that, as vituaki—this moon; vituatu—that moon.

se or sei, aki, atu are also used as relative pronouns, there being no distinct relatives.

kariki—this, and karatu—that, are also demonstrative pronouns.

Note on the Demonstratives.—"n" in natu and nakai is doubtless the article fossilised. So also probably in sa n sei? the interrogative, though it does not appear with sei in any other connection.

INTERROGATIVE PRONOUNS :—

gare?—who? (non gare?—whose?)

sa?—what? nine?—what?

sansei?—what is it? (or sanakai, sanatu?)

INDEFINITE PRONOUNS :—

te—some; te kinao—something

te tua—some persons, or te tua tamloci—some people

te sa—somewhat, in the accusative *natesa?* Also tea, matea—one

ADVERBS.

ei?—where?

ea—there

tamacia?—how? (implying difficulty in doing the thing)

visa? (*mo* visa and *i* visa)—how many?

gisa? pagisa? and nagisa?—when? in the three tenses of present, future (*pa*), and past (*na*)

tebog—sometime, then
 kin tebog—about sometime, when
 soke — like ; sokena — like it (sokeku, sokem,
 sokera, &c.)
 sokesokena—like manner, equal to, &c.
 nigki or nigke, and niki or nike—here
 sei thano and atu thano—there beyond
 atu sibo--down there ; atu sake—up there
 ehe—no ; supu—no, not (also supo)
 io and po—yes ; iolo—yes, I think so
 nakerikeriki—the present, just now
 nake and nokoriki—to-day ; nanovi—yesterday
 vuho—to-morrow ; bogirua—two days hence, &c.

PREPOSITIONS.

isa—to, with, from, taking the pronominal possessive suffixes, thus : isaku, isam, &c.

ki—of, about, as kinia—about it, &c.
 ni—on ; niau—on me ; niko—on you
 na—on, in
 a—at and in

CONJUNCTIONS.

Very few used.

te—or ; nikeriki—therefore
 natana—because, on account of

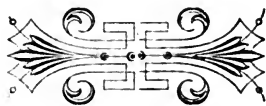
INTERJECTIONS.

O!—sign of vocative; ibo!—expression of surprise, also implying greatness; mo usa ibo!—what a terrific rain!

mo kalati!—expression of multitude, &c.

pah!—indeed!

po!—truly! (yes!)



OUTLINE GRAMMAR

OF

MALOESE,

As spoken on the West side of Malo, New Hebrides.

BY REV. J. D. LANDELS.

THERE are several dialectical differences throughout the island, but nothing to hinder common intercourse.

ALPHABET.

VOWELS.—a, e, i, o, u, with German sounds.

DIPHTHONGS.—ai, au, ei, oi.

CONSONANTS.—b (mb), c (hard ġ), d (d, nd, ndr), g (ng), h (Greek χ), j (j, ch), p (?), k, l, m, n, r, s, t, v, w (?), z (ts).

w and y sounds are recognised, but I have deemed it best to use u for w and i for y, as uari for wari and iau for yau.

p, as yet, occupies a doubtful place: it appears interchangeable with b and v.

ARTICLE.

No demonstrative article in Maloese. My hand is —limaku. **na** in Maloese is the accusative sign, *e.g.*—

o cese na boroku—touch my ear

A personal article **i** exists in common use, as—

Ivacamaura—Saviour

icele—digging-stick

itiko—walking-stick

NOUNS.

They have the common divisions:—

1. VERBAL SUBSTANTIVES are formed by suffixing **a** to the verb, as—

mate—to die—matea

rouso—to be fevered—rousoa ;

e to the verb, as—

sua—to row ; suae—the rowing

sakasaka—to work ; sakasakae—work

sora—to speak ; sorae—language.

They are very common.

2. INDEPENDENT SUBSTANTIVES take the suffix *i*,
as—

karui vuria—foot of a dog ;

e, as—

isae tamaloci—name of a person.

Gender can readily be recognised by noting the qualifying words added to the subject.

muera—a male person

vavine—a female person

male child—urause muera

female child—urause vavine

The name given to a woman is always recognised by the prefix *uo*, as—

subue tari—name of a male

uo subue tari—name of a female

uo cinao—a woman thing

PLURAL.—The plural is formed in the following ways :—

1. By reduplication—

lima—hand

limalimae—hands

Reduplication is not the most satisfactory indication of the plural.

Prefixed particles, as under, are reliable,

2. **va**, common in its relations.

urause—child ; va urause—children
 subue—chief ; va subue—chiefs

3. **vei**, masculine.

muera—a male
 vei muera—male folks

4. **ra**, feminine.

vavine—female
 ra vavine—the women folks

5. **lo**. Only used in one connection as far as I know—

ucaï—tree
 lo ucaï—trees

6. The word **tari** is the commonest sign of multiplicity—

vauua tari—many places
 tamaloci tari—many people
 cinao tari—many things

Sometimes **na**, the accusative sign, marks the plural, as—

natuna—his child
 na natuna—his children

ca suffixed to nouns makes them assume an abstract form—

tanume—a spirit ; tanumeca—spirit
visico—the flesh ; visicoca—flesh

PRONOUNS.

PERSONAL—

1st singular	iau	I
2nd „	nico	thou
3rd „	nia	him
1st plural in.	hida	we
1st „ ex.	kamam	we
2nd „	kamim	you
3rd „	nira	they
1st dual in.	hida ca rua	we two
1st „ ex.	kamam ca rua	we two
2nd „	kamim ca rua	you two
3rd „	nira ca rua	they two

Trial is formed same way as the dual.

Note.—An indefinite number seems to exist, which, of course, may be classified as a plural, viz:—

we all together—hida kaiso drucu
we all go—hida ka tolu vano, &c., or hida tolu
ka vano

VERBAL PRONOUNS—

1st singular	ku	I
2nd „	o	thou
3rd „	mo	he
1st plural	ka	we
2nd „	no	you
3rd „	na	they

NOMINAL SUFFIXES—

1st singular	ku	my	
		as limaku—my hand	
2nd „	m	thy	
		as limam—thy hand	
3rd „	na	his	
		as limana—his hand	
1st plural in.	da	our	
		as limanda—our hands	
1st „ ex.	mam	our	
		as limaman—our hands	
2nd „	mim	your	
		as limamim—your hands	
3rd „	ra	their	
		as limara—their hands	

DEMONSTRATIVE PRONOUNS.—

this —mede
 this here—niane, mede rone, cinao rone
 this yonder—mede rola, me niala, niala
 there—aie, reie
 here—rone
 that there—ridi rola
 that here—ridi rone
 that thing—cinao ridi

INTERROGATIVE PRONOUNS—

who—isei ?

what—sava, savana ?

whose—no nsei ?

INDEFINITE PRONOUNS.—

something, anything, &c.—tecinao

someone or anyone of us—tetuamam

RELATIVE PRONOUNS.—

the person who stole it—tamaloci mede mo rovia

More often, however, the relative is implied in the sentence without any special word, as—

Isei mo losu na toa iau ku sileco cinia—who
killed the fowl which I presented you with ?

POSSESSIVES.—

no for general possession—noku tamaloci—my
servant

ca for food—cam baico—your breadfruit

ma for drink of any kind—mana tou—his sugar
cane

bula for special property—bulada ucai—our
property trees

laue for one's business or work—lauera—their
work

ADJECTIVES.

There are many pure adjectives, as *tamaloci sasate*—a bad man; *subue tauera*—a great chief. The majority are, however, used in verbal form.

TERMINALS.—**ca**, as—

dai—blood; daica—red

sui—bone; suica—strong

ce, as—

salesale—float, light *in weight*

salesalece—indifferent, careless

PREFIX.—**ma** is the conditional prefix generally prefixed to verbs, as—

dari—to tear; madari—torn

macariri—cool

late—to break; malate—broken

malumlum—soft; macosacosa—smooth

ta also seems to be in use, but not often, as: *tavini-vini*—thin.

COMPARISON is made by the use of the word *liu*, which means, or rather is equivalent to, *more*.

COMPARATIVE.—He is better than his friend—*nia mo ducu liu a na takasana*: he attends school better than his companions—*nia mo sekul mo liu a na tuana*.

SUPERLATIVE.—A kind of superlative is formed by the adverb *asena*—very:—

mo ducu asena—very good

matauera asena—very large

tina—matauera tina—too large.

losu—mo uoruor losu—too small.

NUMERALS (cardinals)—

- 1—a tea
- 2—a rua
- 3—a tolu
- 4—a vate
- 5—a lima
- 6—a iono
- 7—a bitu
- 8—a ualu
- 9—a sua
- 10—sagavulu
- 11—sagavul ga lai ruana a tea
- 12—ga lai ruana a rua
- 20—ga lai rua
- 21—ga lai rua, ga lai toluna a tea
- 30—ga lai tolu
- 31—ga lai tolu, ga lai vatena a tea
- 40—ga lai vate
- 50—ga lai lima
- 100—galsagavul
- 101—galsagavul, vacaruana a tea
- 200—galsagavul vacarua, or vacarua
- 300—galsagavul vacatolu, or vacatolu
- 301—galsagavul vacavatena a tea
- 1000—vacasagavul, or tari
- 3000—tari a tolu
- 10,000—tari tari drucu — literally, can't be counted

ORDINALS, formed by adding **na** to the true cardinal in all *except for first*—

- first—talon
- second—a ruana
- third—a toluna
- fourth—a vatena
- fifth—a limana
- sixth—a ionona
- seventh—a bituna
- eighth—a ualuna
- ninth—a suana
- tenth—sagavuluna, &c.

MULTIPLICATIVES are formed by prefix **vaca** to the cardinal—

- vacatea, vacarua, vacatolu, &c.

INDEFINITE.—How many ?—**gavisa**?

DISTRIBUTIVES—

- one by one—a teace (or in rows of one)
- two by two—a ruace
- three by three—a toluce
- four by four—a vatece
- five by five—a limace (and so on, by suffixing **ce** to the cardinal number)

VERBS.

No change takes place in the root of the verb; any change in meaning is denoted by the particles, as the

person and number of the verb are indicated by the verbal pronouns.

VERBAL PREFORMATIVES (see page 20, the VERBAL PRONOUNS).

VERBAL PARTICLES.—**le** is a sort of continuous tense :—

ku le ate—I am sitting

mo le turu—he is standing (continuing to do so).

It also contains a force equivalent to the past, as—

ku le urause, ku nsovi—(when) I was a child
I fell

bo is future, as—o bo vano (you will go).

a, a future sign in the 3rd singular only—a vaca mauruda (he will save us).

tuba, dehortative force, as—o tuba roorovi (don't steal).

The force of the verbal pronouns on the verb is distinctly of a neutral nature, if anything favourable to the past—mo vano (he went).

INFINITIVE.—There does not appear to be any direct infinitive, although a sort of infinitive is formed by the **a** above referred to as a sign of the future in the 3rd singular only, as, Tell him to come—o viti a mai.

IMPERATIVE is not expressed without the verbal pronoun—

give it to him—o silea cinia
run away home—o walao o muli ;

with a verbal prefix, as—

tacerutu au ku vano—let me go.

OPLATIVE is uncertain, but **ava** seems to be its representative—

no tabrogo ava ku sora—you listen, let me speak
ava a mai—let it come

CONDITIONAL sentences are sometimes expressed without a particle, as—

(if) you wish you can take it away—o mausiga
o laia a vano ;

with a prefix **aualava**—

aualava o soria o viti a mai—if you see him tell
him to come ;

with a prefix **ale**—

ale atetea a mai iau ku bo vano—if no one comes
I will go

SUFFIXES.—**taci**, as—

vono—empty ; vonotaci—aimless
korekore—to lie ; koretaci—to deceive
uretaci—to coax

si, as—

mo cane—to eat; cansi—to pain
mo kiri—to rain; kirisi—to wet

PREFIXES.—**Causative:** vaca. mauru—to live,
vacamaura—to save; tau—to put or place, vaca-
tauci—to prepare.

Conditional: ma. dari—to tear, madari—torn.

vare is a prefix which I think is in its force
reciprocal—

cate is to bite; varecate—given to biting
losu—to kill; varelosu—given to kill
cansi—to pain; varecansi—given to paining

vare is literally equivalent to “its nature;” vare-
cate—its nature to bite.

Reduplication is common.

VERBAL SUFFIXES—

1st singular	iau, au	me
2nd „	ico, co	thee
3rd „	nia, ia, a	him
1st plural in.	ida, da	us
1st „ ex.	kamam	us
2nd „	kamin	you
3rd „	ira, ra	them

ADVERBS.

TIME—

to-day—barede
 to-morrow—abuco
 yesterday—nananovi
 day before yesterday—boge na rua barede
 day after to-morrow—astoco
 three days hence—bog a tolu
 day or two ago—natalanovi
 some day—antebog
 now—balusaro, touonaro
 early morning—ulurane
 ta—again

PLACE.—(See demonstratives here, there.) Where
 —abe : up—sace : down—siuo : far away—aticai ;
 near, at hand—maravitu ; under—vavei ; outside—
 avareo ; inside—lalo.

MANNER.—Why, because of what ?—mataisava ;
 alike, thus—socena.

NEGATIVE PARTICLES.—te — not : tetea — no or
 nothing.

AFFIRMATIVE is e, inte, io.

PREPOSITIONS.

LOCATIVE.—a—

a sava cinao ?—at what place ?

MOTION TO A PLACE.—a—

o vano abe a ?—you go to where ?

MOTION TO A PERSON.—**tele**—

o mai tele iau—come to me

MOTION AGAINST.—**coro**—

o sagare coro na boi—you shut the door against
the pigs

MOTION FROM A PLACE.—**tau**—

mo tau abe mo mai?—he comes from where?

INSTRUMENTAL.—**ci, gi**—

na losua ci na takase—they killed him with a
stone

RELATION.—**ta**—

ta mabo—people of Malo

tele—

leno tele na vanua—it lies *beside* the house

lo—

lolo na vanua—inside the house

mei—

nira tolu mei na natura—they with their children

CONJUNCTIONS.

There is no separate adversative conjunction;
moiso generally does duty for it, as—

mo cao lesi, moiso mo nsovi—he tried to climb,
but he fell

mei—and

te, tene—or

aualava, ale—if

INTERJECTIONS.

O! is sign of vocative; eue! astonishment; uile! of pain; aen!—I don't know; etsu! of chagrin; batu! pledging one's word that what he says is true, as—batu can moli—I take my oath on the chief (?).

SYNTAX.

The adjective follows the noun: vanua ducu—a good land.

The nominative precedes the verb: nico o le rete-ducu—you are speaking true.

The object follows the verb: mo lai te caku dam—he brings me some yam.

VOCABULARY OF MALOESE.

sun—alo	creek—na nucu
moon—vitu	grass—ramesmesu
star—vitu sara sara	tree—ucaï
cloud, wind—tailag	bark—uri ucai
„ rain—dodoe kiri	wood—naurata
sky—tukae lag	house—vanua imo
rain—kiri	hole—buru
rainbow—nuenue	path—sala
light - rane	animal—mansï
dark—dodo	man—tamaloci

morning—ulurane
 day—rane
 night—bog dodo
 heat—
 cold—caurake
 fire—habu
 water—reu
 God—Cod
 demon—tanume sate
 shadow—nunu
 wind—lage
 mist—siuoa
 smoke—asu
 thunder—batusare, buiri
 lightning—vila
 country—batue vanua or
 nsara
 ground—tano
 stone—takase
 hill—batu liu
 mosquito—mohe
 worm—sulati
 snake—mata
 alive—maura
 dead—mate
 big—tauera
 small—uoruor, pl. uaririki
 long—barauo
 short—bosoci
 good—ducu, uosai
 bad—sate
 hungry—marua
 thirsty—madoci
 red—daica

old man—uceinsia
 woman—vavine
 old woman—uouceinsia
 boy—uranse muera
 girl—uranse vavine
 baby—uranse ledaica
 uoruor
 father—tama
 mother—tina
 husband—tamanatu
 wife—tabaloci
 elder brother—tauai
 younger brother—tasi
 children—vacuranse
 canoe—aka
 fish—mansi malulum
 native dog—vuria
 wild turkey—malao
 bird—mansi auau
 fly—lago
 club—mansa
 head—batu
 hair—vulu
 eye—meta
 face—naco
 ear—boro
 nose—bona
 smell (noun)—bonbon
 mouth—zigo
 lip, lower—vivina
 ,, upper—
 teeth—udu
 chin—ase
 cheek—busu

white—lulu
 black—urica
 full—uere
 empty—vono
 quick—toco
 slow—uansu
 blind—uso
 deaf—buerabuera
 strong—suica
 weak—nsaru
 heavy—bocone
 light (not heavy)—sale-
 sale
 afraid—matahu
 spear—sure
 shield—icoro
 tomahawk—riba
 stone knife—siba
 bowels—tine
 excrement—tai
 food—sinaca
 hungry—marua
 thirsty—ma'ore
 sweet—colo
 right—ducu
 wrong—sasate
 straight—macere
 crooked—uaruare
 live—mauru
 die—mate
 eat—cancan
 drink—inu
 sleep—maturu
 sit—ate

forehead—rai
 beard—cumi
 tongue—meme
 stomach—tine
 breasts—susu
 arm, lower—buerebuere
 ,, upper—haii
 hand—lima
 finger—bisu
 nail—drage bisu
 leg—karu lutu
 thigh—bukate
 calf—madi
 foot—karu
 toe—bisu
 tail—uine
 skin—uri
 blood—dai
 carry—
 in hand—deci
 on head—sarai
 on shoulder—deci na
 bali
 on forehead as bag—cia
 fixed on stick—cia uacia
 make—loli
 break—late, kumuc, ma-
 bilabila
 strike—vonsei, losu
 fight—loli, valum
 kill—losu
 fall—nsovi
 see—sori
 hear—rogo

go—vao
 come—mai
 tell—viti
 speak—sora, rete
 speak quickly—sora uala-
 uala lilosi
 walk—tocotoco
 run—ualao
 bring—lai a mai
 take—lai a vano
 lift—kalo, more than one
 —dece
 carry—
 by handle—saua
 how—tamaci
 who—isei
 what—sava

know—metauosai
 think—domdomi
 grow—sula
 swell, as bread—tetige
 ,, as boil—nini
 give—sile
 like—socena
 marry—lace
 sing—lai vete
 weep—tage
 tired—nsomaci
 yes—io, e, inte
 no—tetea
 I don't know—aen
 when—savai
 where—abe
 why—intama



GRAMMAR OF THE LANGUAGE
SPOKEN AT
PANGKUMU, MALEKULA.

Noticing occasionally a Dialect spoken north of
Pangkumu, and beginning at a Village
called Rukumbu.

BY THE REV. ALEX. MORTON.

R. will stand for Rukumbu, P. for Pangkumu. There
may be as much difference between R. and P. Dialects
as between Erakor and Havannah Harbour.

ALPHABET.

VOWELS.—a, e, i, o, u, as in Italian or Latin.

DIPHTHONGS.—au, as ow in now; ai, as i in mine.

CONSONANTS.—b as in English, c as g in gay (letter
itself pronounced as gay), d as in English, f as in
English, g as ng in sing, h as Greek χ or ch in loch,
j as tch in notch (thus bu jo, go—English butcho),

k, l, m, n, p, r, s, t, v, w, y; as in English. I tried to do without p, using b only, but could not: haris burog—a common person, not a chief; but haris purog—a quiet person. Probably I shall do without w, using u instead, although w is a common sound: thus, wase—he makes may be printed uase. The w sound also follows b, m, p, thus: bwé fesar jicin—I shall lean on it: mwe ti—I wash; pwesar—on the road; but we may print these as bué fesar, mue ti, puesar. y is scarcely ever used, and i will always take its place. We must use both f and v. In a few cases it is, perhaps, difficult to know which letter to use, but in the majority of cases the sounds are very distinct, thus: varvar—a row, line; fanfanare—grand.

LETTER CHANGES.

b and **f**, thus—

furetin—he speaks truth
me buretin—I speak truth

h and **c**, thus—

hini forai—he says, tells
hini forai cini—he says, tells him, it
hini uase—he made
hina ma uase cini—I made it

e and **i**—ma rij—I talk; ma se rej ere—I don't talk.

t and **d**—in netan, article dropped—dan, as dan sus—wet ground.

i, u, and o, thus—hini hau contracted into hunum, jici hau into jocum.

THE ARTICLE.

The article does not seem to be so common here as on Efate, and one of the differences between the P. and R. dialects is that the article is commoner in the P. than the R., thus: P., na buetuhur—a bottle, R., buetuhur. But in some instances it is used here when dropped on Efate, thus: Ef., to—a fowl, P., nato; Ef., us—rain, P., naus.

na, ne, ni, no forms the article. Of a list of 230 words beginning with n, 132 began with na, 64 ne, 19 no, 15 ni.

The article is sometimes dropped, thus—

or to—eating fowls (to for nato)

dan mahombohomp—good soft arable ground (dan
—netan)

rig revij—a hurricane (or nirig; reviji—to beat,
kill)

dacapo rum (rum for no rum yam)

Words may begin with any letter, as—

baribarib—afternoon

cerin—side

da—people

damat—peace

firin—hair

jaman wringings of co-
coa-nut, sawdust

karun—head

leu—a tide rip

mabuk—to-morrow

roro—a cloud

The **na**, I have observed, gives in some instances a peculiar meaning to a word, thus: poj—to slap, clap the hands, beat, make a bread-fruit pudding by beating cooked bread-fruit with a bamboo. The pudding thus made is not a pojan, nor napojan, but napoj.

roj—to creep. An old man who used to live here, and had lost the power of his limbs, was called naroj.

PERSONAL PRONOUNS.

1st singular	hina	I
2nd „	hau	thou
3rd „	hini	he
1st dual in.	raru	we two
1st „ ex.	nemuru	we two
2nd „	hamuru	you two
3rd „	raru	they two
1st plural in.	riti	we
1st „ ex.	nemdi	we
2nd „	hamdi	you
3rd „	hiniri	they

These are also used as objectives or accusatives after a governing verb or preposition, but generally **m** or **um** is used instead of hau, 2nd person singular, thus: kuri bi haji hau—the dog will bite you; but more generally kuri bi hajum. The 3rd person plural is contracted to **ri**, thus: uase ri—he made them; be jo roni ri—I shall go with them.

The 3rd person singular is always the same as in the nominative after verbs, but contracted to **n** after prepositions, thus: *ra hini*—on it, *ran*; *jici hini*, or *jicin*—at it: *hini hau* becomes *hunum*. Thus, *mi man hini hau*—he laughed at you (good Malekulan), but more frequently, *mi man hunum*: *jici hau* always *jocum*—to you, at yours (house): *jici hini* nearly always *jicin*.

hini, 3rd person singular, used thus means always with (instrument): **ki** of Efatese, as *tai cini hini* sake?—he cut it with what?

POSSESSIVE PRONOUNS.

1st singular	<i>hisug</i>	my
2nd „	<i>hisam</i>	thy
3rd „	<i>hisan</i>	his
1st dual in.	<i>isa raru</i>	of us two
1st „ ex.	<i>isa nemuru</i>	of us two
2nd „	<i>isemuru</i>	of you two
3rd „	<i>isa raru</i>	of them two
1st plural in.	<i>isa riti</i>	our
1st „ ex.	<i>isa nemdi</i>	our
2nd „	<i>isemdi (or isa hamdi)</i>	your
3rd „	<i>hisar</i>	their

The **i** of **isa** is often dropped—*sa*.

The **hi** of the singular is often dropped, thus: *isese nambu*?—whose knife? *hisug*—mine, but *naim sug*—my house.

The possessive is also formed by changing the termination of the preceding word.

naron—a hollow, inside of a room, the breast, affections; thus, *naro haris mijij*—heart of man is evil.

Parts of the body have possessives formed by affixing a syllable or syllables to the root.

1st singular	<i>narug</i> (or <i>og</i>)	my heart
2nd „	<i>narom</i>	thy heart
3rd „	<i>naron</i>	his heart
1st dual in.	<i>naro raru</i>	heart of us two
1st „ ex.	<i>naro nemuru</i>	heart of us two
2nd „	<i>naromuru</i>	heart of you two
3rd „	<i>naro raru</i>	heart of them two
1st plural in.	<i>naro riti</i>	our heart
1st „ ex.	<i>naro nemdi</i>	our heart
2nd „	<i>naromdi</i>	your heart
3rd „	<i>naror</i> (not <i>naro</i> <i>hisar</i>)	their heart

na (seldom) or **nan** or **inan** is also a kind of possessive; thus, speaking of lime (plaster) being too thin, *nue nan bimbut* (not *nue san bimbut*)—its water is much.

This **nan** is applied also to persons. Thus, you see something. You say, “Whose is this?” Answer—me *reragcini haris inan*—I don’t know its person owner. A Malekulan would never say, *me reragcini haris hisar*.

na or **nan** should also come under the head of prepositions; but, as it has various meanings, I may just say a word more about it in this place.

It means also “for the purpose of.” Thus, *naim nan sake*?—a house for what? (*i.e.*, for what use?) Answer may be, *naim na(n) boat*, or *naim sa boat*—a house for the boat, or, the boat’s house.

As the verbal noun in this language seldom has the article, *na* may be confounded with the article. Thus, *pur*—to cough, *puran*—coughing; but *nue na puran*—water (medicine) for the cough.

CONJUGATION OF THE VERB.

PRESENT TENSE.

1st singular	(hina) ma tok	I remain
2nd ,,	(hau) mo tok	thou remainest
3rd ,,	(hini) mi tok	he remains
a toko, ku toko, and i toko of Efate.		

jo—ba (go), as follows:—

1st singular	me jo	I go
2nd ,,	mu jo	thou goest
3rd ,,	mi jo	he goes

The sign of the 1st singular is **ma** or **me**, 2nd singular **mo** or **mu**, 3rd singular **mi**; but if the root of the verb has more than one syllable, the root alone is 3rd person. Thus, *mi rij*—he talks; but *rejrej*—he is talkative.

There are some verbs whose 1st singular is *mwe'* or *mue'* (w or u like the w in tweed), and the accent is always on the *mue'*. Thus *mue' fesar*—I lean; *bue' fesar*—I shall lean.

1st dual in.	<i>runa tok</i>	we two remain
1st „ ex.	<i>duma tok</i>	we two remain
2nd „	<i>runa tok</i>	you two remain
3rd „	<i>runa tok</i>	they two remain
1st plural in.	<i>rama tok</i>	we remain
1st „ ex.	<i>dama tok</i>	we remain
2nd „	<i>tama tok</i>	you remain
3rd „	<i>rama tok</i>	they remain

The above is the present tense. To make the past you have simply to add *ju*, thus: *mi jo ju*—he has gone; or it may be used as past without the *ju*.

In the Efatese grammar is noticed a peculiar use of the verb *ba*—to go. *jo* is used in the same way here. Thus, *mi jo neno*, equivalent to *i ba nanu*.

We have also a word corresponding to Efatese *baki*, namely, **vec**. Thus, *baki elag*—*vec macat*. You meet a person and say, *bo vec ambe?*—where are you going (shall you go)? But, *mu jo ambe?*—you have come from where? Again, *mi jo vec ambe?*—where is he going to?

Verbs whose roots begin with **m** are not conjugated in the plural exactly as the above example. Thus, *man*—to laugh.

1st singular	me	man
2nd „	mo	man
3rd „	mi	man
1st dual in.	ru	man
1st „ ex.	du	man
2nd „	ru	man
3rd „	ru	man
1st plural in.	ri	man
1st „ ex.	di	man
2nd „	te	man
3rd „	ri	man

but using the negative 3rd plural, rama se man ere ; mesek—to be sick, 3rd plural rimi mesek, &c.

FUTURE TENSE.

1st singular	ba tok	I shall remain
2nd „	bo tok	thou shalt remain
3rd „	bi tok	he shall remain
1st singular	be jo	I shall go
2nd „	bu jo	thou shalt go
3rd „	bi jo	he shall go
1st dual in.	ruba tok	we two shall remain
1st „ ex.	duba tok	we two shall remain
2nd „	ruba tok	you two shall remain
3rd „	ruba tok	they two shall remain

Very often the letter **m** finds its way in before the **b**. Sometimes you may hear people saying tainbu jo —go ye ; or tabu jo (u takes place of a in conjugating jo).

1st plural in.	raba tok	we shall remain
1st „ ex.	daba tok	we shall remain
2nd „	taba tok	you shall remain
3rd „	raba tok	they shall remain

The verb thus conjugated is certainly a future. Its uses are several. Thus, be jo ba non (or ba tok) bojin—I shall go, I shall stay for good.

It is used sometimes where in English we would use a present. Thus, a person about to leave you says, “I am going;” but Malekulan, hina be jo—I am going, literally, I shall go, let me go. Also, iborai bi jo—he says he is going, shall go.

Used also as infinitive: bu kese John bi vini—call John to come.

Used also as Latin *ut*—that: ma vini be risi hau (or, be risum)—I have come that I may (in order to) see you.

Used also as imperative: bo vini—come; bu kese call.

We have also another future, not so much used as the former, and never used but in the future tense *i.e.*, not used as infinitive, imperative, &c. Thus, a person says, bambiri vini tumbamba—I shall come by-and-bye; or he may fix a date, *e.g.*, bambiri vin mabuk—I shall come to-morrow. It is conjugated as the future, with the addition of **biri**, thus—

1st singular	bambiri vini	I shall come
2nd ,,	bombiri vini	thou shalt come
3rd ,,	bimbiri vini	he shall come

and so on through the dual and plural.

Then, when it is conjugated like the present tense, it has a peculiar meaning—a *present, immediate present*: mambiri vini—I have come *just now*. A person sees, *e.g.*, some new article, say after the “Day-spring” has arrived, and he says, “mombiri pere?”—“you have just got it?”

The **mi** is dropped in the 3rd person singular. Thus, (mim) biri vini—he has come. Let me illustrate it further. A ship anchors. Someone says, “boat mi cos?”—“has the boat landed?” Answer, mi cos ju—it has landed: but, boat biri cos—it has just landed.

Speaking one day of the reef in front of our house, an old man said, “biri tuv,” meaning it had risen but lately, within his memory (mi tuv—to spring up, grow).

PASSIVE VERBS.

Transitive verbs are used as passive verbs in Pangkuman almost as readily as in English.

The form of the 1st person singular is used for all numbers: *e.g.*, I am bartering; someone says, “norum nigi meburi ju?”—“Is this yam paid?” Answer, (1) me buri ju; (if not paid) (2) ma se fuiri rumb—not paid yet. The word thus looks (1) I have paid; (2) I have not paid yet, although I, who am bartering, did not give the answer.

If speaking in the active voice, it would be, *fuiir norum nigi*?—did he pay *yam* this? Answer, *se fuiiri re* (or *rumb*—yet)—he did not pay; or *fuiiri*—he paid. But the question would never be put or answered in the active.

Again, *ma pesi hau ambe*? would look like—I begot you where? but it really means—where were you born? Also,

ma pesi hamuru ambe? - you two, &c.

ma pesi hamdi ambe? ye, &c.

Then the immediate present is used exactly in the same way—

mambiri pesi raru—they two are just born

There are passages in the Bible in the passive where we would translate them by the active, *e.g.*, John xiv. 21: “He that loveth me shall be loved of my Father”—my Father shall love him. But Matt. xxv. 10: “And the door was shut,” we would translate passively, not as I see it in Efatese. Equivalent to Efatese—*rama korkor ra nokonapatav*; P.—*nokonapatav makorkor ju*.

Most adjectives with a passive meaning begin with **m** or **ma**. Thus, *mabor*—split, *macot*—torn, *manog*—cooked, and these are conjugated as verbs; but the *ma* is not repeated in the plural and dual. Thus—

not *ruma mabor*

but *rumabor* - they two are split

bi mabor - it will get split

bi ti mabor let it not get split

Of course we have a number of verbs that are passive in meaning, though conjugated as active—

nice mi car—the ship is anchored

hina ma tuntun—I am pressed upon, crowded
out, no room

These you may call “not true passives, but reflexives used in a kind of passive sense” (Efatese Grammar, p. 26).

VERBAL NOUN.

This is formed by adding **an** to the root of the verb, as—

maur—he lives

mauran – life

and in some cases by prefixing **na** as well, *e.g.*—

mi rij—he speaks

narijan—language

The verbal noun is not a common form of speech here, not to be compared in frequency of use to Efatese.

In the Efatese **an** may be suffixed to every verb and adjective in the language. We could not well do that here. Thus, I have often tried to make the word “goodness.” mi bu—it is good; the verbal noun should be nabuan or buan, but they don’t approve of it. I have sometimes thought that the 3rd person singular could be used for a noun, and

have done so in translating a hymn. They sing and say they understand it well, thus—

mi jij (bad) mi jo (goes) tene (cannot)
vec ra (towards in) fenu (the place)

Titic mi jij would of course be better, *i.e.*, thing bad, or daga mi jij, daga being in some cases equivalent to Efatese tea. Thus, tea sa = daga mi jij.

But there is a way of putting the verb that is equivalent to the using of the verbal noun. Thus, it is quite correct to say—

Atua faregcare (g)cerisan—forbids lying,

but also, and more commonly—

Atua faregcare ba se gceris—forbids lying,

the **ba** there being again that kind of passive that I have spoken of.

NOMEN AGENTIS.—I have not yet come across anything that corresponds exactly with Efatese **tea**. Tea bokati—a striking person, would here be beraris (bere—to beat, and haris—a person). bere haris means, he struck a person, but beraris—a striker. Even a savage pig is called kekkejaris.

Daga sometimes is equivalent to tea. It means, yon thing, *i.e.*, something we have spoken of before; contracted often into da, as da nagea for daga nagea—this that, this thing, yon thing (also used in the long form). It is used also as a kind of relative, as in a hymn, thus—

Daga mi jij ma uase—What evil I have done,

But it is *never* applied to persons. **naga** or **hataga** is applied to persons, but not in the sense of tea. I saw two Efatese once packing a basket of yam. It was about as full as it could hold, and the woman said to the man, “te ikiki?” I supposed she meant, “one little one more” (judging from the answer). I thought at the time what a Pangkuman would say, either soko kak is (or keril), *i.e.*, one small, or, soko mu bi keril—one more, let it be small; but I am sure he would never have used anything corresponding exactly to tea.

The Efatese Grammar states under this head: “**te** is also used as an indefinite article, as te nata.” We have a word **ta** that might be called an indefinite article, but is *never* applied to persons. It is used oftenest as an interrogative, thus—

sake ta? or, sake ta nigi?—what is this?

nigi ta? or, ta nigi?—this one?

also nigi ta, or, ta nigi - this one, this

FORMS OF THE VERB.

The causative is formed in the case of several verbs by prefixing **pas** or **pa**, thus—

me pas rukeri—I know how to do it

me pas iririgecini—I don't know how to do it

ma pas pancui—finished, completed (passive)

me pa tene—I can't do it

pas (im)buni - to make dead; and, in another sense, to do a thing well

pas can be used with only a limited number of words ; indeed, I have quoted the most of them. You could not say, *bo-pas maur*.

uase, corresponding to the Efatese *pisi*—make, and *brigi*—make, is the most common causative, and is followed by the future, as *bo uase bi maur*—make (him) to live.

I notice that the Erakor people often use the word “brig” as a kind of causative, where we would use a word that covered the whole idea, *e.g.*, *ba frig ke tok laulau tok*, P., *bo rigi ra nambambarile*—place (it) on the table. I have often thought that the word “rigi” had some connection with Erakor “brig.” “rigi” means (1) to put, place, lay; (2) to make, used in connection with rain making, wind making, &c.; (3) to possess, as property, the idea of course being to place, put, have in store.

I have seen nothing like the REFLEXIVE or RECIPROCAL of page 26, Efatese Grammar (in the first volume of this series).

We have a REFLEXIVE formed by using **gcir**—to turn back, as a suffix. Thus, *Saul reviji guri hini*—Saul killed himself; *O Israel, hau mo mboreji geurum*—you have spoiled (destroyed) yourself.

Efatese Grammar, p. 26: “A number of adjectives occur with the prefix *ma*,” &c I have already spoken of these as occurring also in this dialect.

Reduplication of verbs and adjectives. Efatese Grammar, p. 27 : "The general effect of reduplication in Efatese is intensity." This does not *always* hold good. In a few cases it does, as—

mabor—split, broken

maborbor—smashed, broken to splinters

mi rij—he speaks

rejrej—to talk, chatter

mi tar—to be silent

je tar tar vembu—won't speak

jege—to prevent, hinder, say from going to a place ; but you have something and don't give it up when asked for—hau mo jege jege

gcoro—to look, have the eyes open, to be awake

georogcoro—to look after, protect

We have many words used only in the reduplicated form, *e.g.*, dundun—hot, sunsun—hat, puinpuin—to whistle.

Efatese Grammar, p. 28. No COMPARATIVE and SUPERLATIVE.

Use adverbs to verbs and adjectives.

With certain adjectives certain adverbs are used. Thus, kinkin tataramb—he pinches hard (nips): vogvog tetes—very clean, pure. I have never heard tataramb or vogvog used with any other words.

hehe seems to be very like Aneityum tup—freely, &c., and is used pretty frequently. ma reve hehe hini—I gave it freely, a gift ; mi bu hehe—altogether

good. The word for "large" is also used to express the superlative idea.

soko (one) is never used in this sense as **sikei** of Efate; but perhaps the most frequent way of expressing the superlative is by **me**—only, just. Thus, **soko me**—one only; **mi bu me**—good all through, good only. Corresponding to a **sikigu**, &c., we have, 1st singular, **hina jombog ime**: 2nd singular, **hau jombom ime**; 3rd singular, **hini jombon ime**. Dual, **raru jombo raru**, &c. Plural, **riti jombojombor**, or **riti jombo riti**, &c. (Efatese Grammar, p. 29.)

GOVERNMENT OF VERBS.

"Many verbs are connected with their object by means of the transitive prepositions" (Efatese Grammar, p. 29).

hini (same as 3rd person singular pronoun) is used in same sense as Efatese **ni**, **gi** or **ki**, *except* when these denote possession. **hini** never is the sign of the genitive. It is used as instrument: **ba tai hini hini sake?**—I shall cut it with what? **forai cini (hini)** John—he told John.

sa or **isa** is the possessive preposition, as, **naim sa** John—John's house; but a few verbs are followed by this preposition, as, **bo rarjej sa hina**—pity me; **bo riviriv sa hina**—help me.

The **i** at the end of a verb often makes it transitive.
Thus—

- nice rigrig ?—is the ship leaving, placing (returning) people ?
- but nice rigi haris soko—the ship has placed (returned) one man
- teven—he buries (intransitive)
- teveni norum — he buries the yam
- pesus — he begets, she bears
- but Abraham pesi Isaac — Abraham begat Isaac

Then, corresponding to the example of **tagisi** Efatese Grammar, p. 32)—

- mi teg—he is crying
- but tegsi tasan—he is bewailing his father

also **ji**, &c., as—

- kinkin —it nips, pinches
- but bo kinji—nip, pinch (it)
- buruj—it sticks, is sticky
- but bo mburji—stick it, plaster it
- bo-min—drink
- but ba minige nue—I shall drink water
- juv—to fall (verbal noun)
- juvi—to make to fall (verb active)
- gceris—to lie
- gcerisi hina — he deceived me
- roseros—to bathe (verbal noun)
- bo rosovi—wash (verb active)
- raragis—it smarts, as menu raragis
- but nitis ragasi menu—the sea makes the sore smart ;
and others.

As a rule, verbs are followed immediately by the noun (object).

THE NOUN.

NOMINATIVE and OBLIQUE CASES the same.

Nominative—John.

Genitive—sa, or isa John; or John, as fera John—John's arm.

Accusative—John, or ki John, sa John,

"The genitive is also denoted by the construct state: as naim nivit—a house of stone." Also same as Efatese. Example: nagisa John = naicisa(n) John; buragcon (Efatese, natuon)—his leg; but burageo haris (Efatese, natuo nata)—foot or leg of a person.

Also as in Efatese Grammar, p. 33, the sentence "Not all nouns take nominal suffix," to p. 34, end of first paragraph; *e.g.*, naim—a house, naim san—his house, &c.

Efatese Grammar, p. 34. Also here as in second paragraph, with exception of last sentence referring to dative. For dative is used generally **bi jici**, as, bu reve romberat bi jici John—give the book to John

NUMBER.—Efatese Grammar, p. 34, to end of sentence top of p. 35, holds exactly for this language.

The plural is generally expressed by the 3rd person plural pronoun, as, *haris hiniri*—people (they); *nivit hiniri*—stones. Singular and dual are also expressed by verbal pronoun as in Efatese.

GENDER is denoted by the words *fe mokoman*—(like) a man, and *fe nevseven*—(like) a woman. Also by different words, thus: *nato*—a fowl; *natombug*—male fowl; *nevenbar*—female fowl; *bue*—a boar; *nambambar*—a sow (in general, word for a pig).

Note the word **fe**, as I will have something to say about it again.

NUMERALS.

- 1—*soko*
- 2—*heru*
- 3—*etir*
- 4—*hevej*
- 5—*erim*
- 6—*rubtis*
- 7—*rubru*
- 8—*rubtur*
- 9—*rupe*
- 10—*sagabur*
- 11—*sagabur romon soko*
- 12—*sagabur romon heru*, &c. (*romon* means the centre leaf, or unfolded leaf, say of a banana, pineapple; also the extreme point of a long reef, which goes far out to sea)

- 20—abur bi(c) (the c is for euphony) heru
 30—abur bi(c) etir, &c.
 100—abur bi sagabur, or, more commonly, mi
 gut vaha-soko. Above 100, say 105, mi
 gut vaha-soko romon erim
 150—mi gut vaha-soko burin abur bi(c) erim.
 (burin means a hollow, hold of a ship,
 canoe, &c.)
 1000—mi gut vaha sagabur

A person giving you the numerals would give you them exactly as above; but they are somewhat differently used when *put into practice*, if I may so speak. Thus—

- haris soko—a person
 but bo minige niseru bi soko—drink a green cocoanut
 (let it be ?) one ; and so on
 bi(c) heru
 bi(c) etir
 bi(c) hevej
 bi(c) erim
 bi *ma* rubtis
 bi ma rubru
 bi ma rubtur
 bi ma rupe
 bi sagabur (ma not used with 10)

Thus also you ask a person, mo fene naih habis ?—
 how many fish did you shoot ? Answer (say 6), not
 rubtis, nor bi ma rubtis, but ma rubtis.

What is **bi** ? Is it 3rd person singular of the verb,
 future tense ? And what is **ma** ?

I have tried hard all along to find ordinals, but in vain. I would be very unwilling to have to introduce English ordinals, as they have had to do south.

The cardinal numbers are used in a kind of ordinal sense, or rather are understood in that way. Thus, they say that God made all things in “*nambog ma rubtis*,” and rested “*ra nambog ma rubru* ;” yet they understand that he rested on the *seventh* day, not that he rested *seven* days.

vemu—first, corresponds in all senses to **be** of Efate, for which see Efatese Grammar, p. 38.

vaha of P. seems to be almost like **baka** of Efate—

vahasoko — once

vaharu—twice

vahatir—thrice

vahavej—four times, &c.

It is not a verb, however.

One by one, &c., is thus expressed—

bi soko no bi soko—(let it be) one and one

bi(c) heru no bi(c) heru—(let it be) two and two.

(bi(c) heru is an instance of the h becoming c, and is really pronounced biceru.)

Have never observed the cardinals or causatives made into abstract nouns.

DEMONSTRATIVE PRONOUNS.

nigi—this	naranda, enaragca—those
nirigi—these	daga—yon, that which
nanta, naga, nagca, na-	da nagca, daga nagca—
gcagca—that	that, what

ena is used after the word *norogut*—all every, as, *fenu norogut ená*—every place (the only word I can get for “the world”).

ge or **ige** is often used after words, as, *mo tok ambe ? Penubri ge*—where do you dwell ? Answer, *Penubri*. The **ge** is sometimes added, oftener not. *macat* (*elag*—above), or *macat ige*, &c.

But there are many terminations used to words and sentences which would not be used in translation, as very often they are not used. See further on.

INTERROGATIVES.

hase ?—who ? *isese ?*—whose ? *sake ?*—what ? Also, *hase gca ?* Or a person sees something, and he says, “*sake gca ?*” as if he meant, “What is this ?”

sevan ?—where ? also, what ? This is rather a peculiar word : *e.g.*, a person has a pain. You don’t say, *mi rar ambe ?*—where is it sore ? but, *sevan ca mi rar ?*

Thus, I once asked a boy where he shot a fowl, meaning what part of the body he struck. “*mo vené*

ambe." He kept giving me the name of the land he stood on. Then someone saw what I was aiming at, and used the word "sevan?" Thus, mo fené ambe? answer, Pangkumu: but, mo vené sevan? answer, ra karun—on the head.

It is also used occasionally as sake?—what? be forai mu sevan?—what shall I more say? Using sevan shows that you have really nothing more to say; sake would mean, what more do you want me to say?

RELATIVE PRONOUN.—No word exactly corresponding to Efatese nag. The relative is often omitted as in English, *e.g.*, "the man I saw," for "the man whom I saw." Demonstratives and personal pronouns sometimes used relatively.

tutu (although it has other meanings) corresponds to **tuma** (in Efatese Grammar, p. 44), but is conjugated, thus—

Efatese a tumagu bat ia; (hina) ma tutu me ma uase (tu
—to stand)—I of my own accord did it

I have never noticed it used reflexively.

ADVERBS.

How?—ber ambe? or, ber ambe cini?

ambe?—where? as, mi tok ambe—where is it?

but anembe?—where is he?

nerembe?—where are they?

bo vec ambe ?—where are you going ?
 mu jo ambe (vini) ?—where have you come from ?
 mi jo vec ambe ?—where has he gone ?

When ? Referring to past time, **nagais** ? as—
 vini nagais ?—when did he come ?
 but bi vini bagais ?—when will he come ?

How many ?—hebis ?

berag (Efatese, tabala) when it means so, thus : but
 never used like Efatese tabala se ?—as or like what ?
 fe sake, or fere sake ?—like what ? Here—aig or
 ain ; there—ait.

DIRECTIVES—

vini (Efatese, mai)—come
 vec (Efatese, baki)—go to (some place)
 jo (Efatese, pan, or ba)—go

NEGATIVES.—**jicer** in all senses, like Efatese i tika
 —it is not.

Negative with verb **se . . . ere**, as—

ma se tok ere (Efatese, a ti tok mau)—I do, or
 did, not remain

In 3rd person singular the pronominal prefix is not
 used, thus—

not mi se tok ere
 but se tok ere—he did not remain

fe or **ve** sometimes follows **se**, but does not alter meaning of word, thus—

sefe tok ere—he does not remain

When using the negative with the imperative, the **re** or **ere** is not used, thus—

bo se uase—don't do it

The other persons are sometimes used without the **ere**, but then the meaning is somewhat different, thus—

sefe non ere—he does not sit down

but bo jege bi se non—hinder him from sitting down
bi se non—he should not sit down

Another negative **ti** is used thus—

bi ti roro—let it not be dirty

narom bi ti kurivi—let not thy heart covet

Yes is expressed by **ho**, and a very definite yes, to be sure, of course, by **ahane**.

to-day—ramuge

to-morrow—mabuk

day after to-morrow—ois

third day—tic etir

fourth day—tic hevej

fifth day—tic erim, &c.

yesterday—neno

day before yesterday—nogois

third, fourth, fifth day—bog (c)etir, bog hevej,

bog erim, &c.

PREPOSITIONS.

hini (Efatese, *ki*), instrumental ; also “for,” as, *ma vini hini John*—I have come for John.

sa, or **isa**, sign of genitive, as, *neim sa John*—John’s house.

nan, or **inan**, also sign of genitive. The genitive is also sometimes expressed by the construct state.

ra—on, in (used about as frequently as “in” or “on” in English). Used sometimes where we would say “out of,” as, *minige nue ra neras*—he drank water in (out of) a dish. *ra* is sometimes contracted, and absorbed into another word : thus, *ritis* for *ra nitis*—on the sea ; *rue* for *ra nue*—on the water ; *raron naim* for *ra naron naim*—in the house.

sere—for ; as, *Jesu mi mej sere riti*—Jesus died for us. But I think the real meaning is, we were the cause of Jesus’ death. They say it is quite correct to say, *Jesu mi mej sa riti*, just as is said in Efate, *i nig natamole mate*—he for men died.

In the R. dialect, short *e* of P. dialect is *a*, and often *vice versa*. Thus, in the R. dialect it is, *Jesu mi mej sa ra riti*. Now, is this **sa ra** the P. **sere** ?

igcare is a word with several meanings, thus—

be gcare hau—I shall take your place

ma tai gcare nesar—I cut another road

bo tai gcare mebur—cut more reeds

Then I have used *gcare* (or *igcare*) for “for,” as, *Jesu mi mej igcare riti*—Jesus died for us, *i.e.*, as substitute; and within the last few weeks have been using *Jesu mi mej tu gcare riti*. **tu** means to stand. If we were to say, *Jesu mi mej hini riti*, it would mean, “he is longing much for us,” *i.e.*, to see us, just as we in English would say, “I am just dying for a sight of you.”

rene—away from, as, *reve rene John*—he took it from John.

roni—with, along with, together with.

na or **nan**—for the purpose of.

fuririji—round about.

apan—below.

macat—above.

(There is a word **aton**, which means below, but is used only in connection with dwelling, as *hina ma non macat*; *hau mo non aton*—I dwell above; you dwell below. It would be used of one’s dwelling house in a higher, and boat-house in a lower, position, thus, *naim macat*, *naim sa boat aton*—house above, boat-house below. **apan** is never used in this sense.)

napon means ridge, as the ridge of a house, but **rapon** is used as a preposition; thus, the big hand of a clock is *rapon*, relatively to the little.

ribuh—middle, between.

raron (ra naron)—inside of.

jici—at, to, for.

ve or **vec** (Efatese, baki)—towards, often followed by **ra**.

vere—outside, as opposed to raron.

beragcot, and **juveragcot** (Efatese, beltagot)—across.

morih—close, near. **momorih** means very close, and also (like Efatese **tu mau tu**) always.

ramsap—opposite to morih.

ruteran (g, m, n)—at the back of, behind.

vetoh —behind	} Both used as prepositions, but conjugated as verbs.
vemu (Ef., be)—first	

usuri or **ususuri**—along, as, nice mi gcium ususuri
bujin—the ship sails along the harbour (inlet of the sea).

ase—at, against. Used only after the words to be angry and to speak angrily, as, **ruripag ase hina**—he is angry at me; **surpapagis ase hina**—he speaks angrily against me.

CONJUNCTIONS.

ga, sometimes heard as **ca**, sometimes even as **ka** but most commonly, I think, as **gca** (Efatese, go)—and.

ru, **ro**, and **roni**—together with.

gca or **ca** seems to correspond with what is called a final conjunction, **ka** or **ga** (Efatese Grammar, top of p. 50). It often is heard where one in Efate would use **nag**—that, demonstrative pronoun and conjunction.

no is used principally to connect verbs, as, **be jo no ba geir**—I shall go and come back. It also connects nouns, as, **harisukon parch me, no mi jij**—(he is) a big chief, but bad. (This word **me** means “only,” as, **soko me**—one only.) **nirig mi bu me no kakas**—the wind is fair, but little of it.

je—or, as, **mabuk je ois**—to-morrow or day after. Also used interrogatively at end of a sentence, as, **bi vini ramuge je?**—will he come to-day?

INTERJECTIONS,

O! vocative, as in Efatese : murevo!—bravo, well done! kuruman! eko! arembag! ueho! O jitimer! (astonishment)

SYNTAX.

Syntax as in Efatese, at least so far as it is treated of in the Efatese Grammar. The only difference I remember at present is that, in negative sentences, Efatese **mau**, corresponding to **ere** or **re**, is placed generally at the end of the sentence, whereas **ere** is generally placed immediately after its verb.

GENERAL.

je corresponds exactly to Efatese **ko**, **kite**, **ta** (Efatese Grammar, p. 51). Then it is also used as a negative, thus—

I shot not (?) took—**ma pen je reve**—I missed it

I set foot down not took road—**ma par je reve nesar**—I lost the road.

Is this **je** the negative **se**—**je** for euphony?

Then **ma** (I), **je** (?), **jo** (go). Here it means, I have gone often and am not going again.

I was questioning a boy once, but he would not answer (**mi tar**—he is silent). His companion got angry, and said, "**je tar tar vembu**" (**vembu**—foolish, "cranky."

First impressions are often lasting. I was sitting in an outhouse, and a fowl cackled a long time beside us. A little boy looked up at her, and said, "mo jē kak" (kak—to cackle), as if he meant to say, "You have cackled long enough; be quiet now. You are making a din."

je is often used with verbs. Thus, it is quite common to hear a person say, "ma je non, ma je non"—"I have sat, sat."

Efatese i bi (Efatese Grammar, p. 48)—is, are, be, is used oftener than we would use our expression corresponding to it, **fe** or **fere** with us means (1) like, as; and (2) it is used like Efatese bi, and takes the form of the person, but is used principally with the 3rd singular future, thus, bi fe, bi fere. Thus (1) *norum soko bimbuto fe (or fere) nice nagca*—a big yam *like to* that tree; then (2) *bo ciri nato bi soko, bi fe hisug*—catch a fowl, let it be mine; not "like mine," but really "mine." In prayer it is often said, "make us thy children," but the expression looks like, "make us *like* thy children"—*bo uase nemdi ne (or bi) fere natum*.

ba or **mba** is often used after imperatives. Thus, a person may say, *bo nan*—sit down, or *bo nan ba; bi tok*, or *bi tok mba*—let it stop; so *bu jo*, or *bu jo mba*. It is **ma** after the present tense; thus, *mi tok ambe?* Answer, *mi tok (i) ma terecim*—it is in the village.

Also **re** is thus used, as, be risi re—let me see ;
tambu jo re—go ; or even tabu jo remba—go.

gca na.—Thus, naus bi us gca na ?—(do you mean to say) it shall rain ? gceris gca na—he is telling lies that one. (Is gca na a contraction for gca or ca na gca ? I have noticed it sometimes as nagea.)

naut means place, region, district ; but it has another use. We have no word here for light, but they say naut(a) (the “a” is euphonic) majiri—the place is light. Thus, in translating “God said, ‘Let there be light,’” it would be, Atna forai naut bi majiri ; ca naut a majiri ; naut a mui rin—daybreak ; naut a ribarib—afternoon ; naut a mi mbug—it is dark ; naut a baso—darkness.

EXAMPLES OF THE USE OF GCARE—

hina be gcare hau—I shall take your place, *e.g.*,
at the oar

bo kari gcare morin sam—change your clothes
reci gcare, said of shifting the rope from one leg
of the pig on to the other

mitok igcare—at the extremity. Thus, a house
at the end of a village—mi tok igcare ; a
wisdom tooth—mi tok igcare

bo korkor igcare—to shut fast

bo ri gcare—turn end for end (as a plank)

tu gcare gcare—to stand in front of ; hence, also,
to protect

nirig tu gcare ri—the wind is contrary to them

mapasi gcare—shut up, covered up

nice rama mburumbur igcare nesar—the trees
meet, blocking the path

If a person says, "be sah igcare nice," he means he will go up one tree to get on to the one he wishes to climb. It is clear that **gcare** has radically one meaning. The above words give a fair idea of the shades of meaning.

tocini corresponds, I think, to Efatese lua. bu reve tocini (Efatese, ba tabe lua)—take away.

nokonan—yon person, *i.e.*, the one we have mentioned before.

nokonaru (dual)—yon two.

nokonar (plural)—yon persons.

hataga—that, yon man.

hatigi—this man.

haviniga—that woman.

havinigi—this woman.

hini or cini.

hini, sometimes for euphony cini. This is certain. In fact, I have sometimes been at a loss to know whether to write a word with the h or the c when the letter occurs in the middle of a word, though never at a loss to know when at the beginning. Thus, macor seems something like mahor.

hini is the only 3rd personal pronoun singular corresponding to Efatese nai, and it is also the preposition after verbs, like Efatese ki. Thus, *tasán foreicini hini*—his father told it to him.

majig hini neim (Efatese, *uisuis ki nasuma*)—he is working at a house ; *ferámbur hini neim*—he is busy with a house (*his hand is full* : *feran*—the hand, *mi bur*—full. Accent on á. But *férámbur* (with accent on é)—broken hand, &c., probably from *feran*—hand, *mambur*—broken).

sorítuv hini Atua (Efatese, *tafisafisa ki Atua*)—pray to God ; *mi man hini hina*—he laughed at me ; *mi man hunum* (for *hini hau*).

One example more of *c* before 2nd person singular may be given, illustrating the interchange of *h* and *c* : *hase forei cini hau ? hase forei (hunum) cunum ?*—who told you ?

hini is always the preposition of instrument—the ablative, so to speak, as, *ba tei nice cini (hini) sevsev*—I shall cut the tree with an axe.

rama kurtih igcare hini hini morin—they covered him up with clothes.

bi hane nagca, bi mej hini hini—(if) he shall eat that, he shall die an account of it ; or simply, *bi mej hini* (*i.e.*, one *hini* only is used).

mi mej hini sometimes also means longing for.

It has other meanings also, thus—

mi teg—he cries

(mi) tegsi aresan—he is bewailing his mother

but mi teghini aresan—he is crying for his mother (as
a child will do, *e.g.*, when wanting his
mother)

me gavugav hini natug—I am panting (same word
means also to take a rest) for my son. (Said often
by people who have a child abroad.)

ambe ?—where ? But you and I, *e.g.*, are travelling,
and come, say, to parting of ways, and don't know
the road. One says, “raru ambé cini ?”—“we two by
where ?” raru ambe ? would simply mean, we two
are where ?

Suppose I come to your front gate, and you tell me
it is locked. I say, “be jo ambé cini ?”—“I shall go
by where ?” You give your hand a wave, telling me
to go round by the back, saying, “bu jo ait hini”—
“go yonder (by) it.”

A number of people, say, go past here in the morn-
ing. In the evening only a few of them come this
way, the others having returned by a high road
inland. I say, “retega nerembe ?”—“the others
where ?” Answer, “macat hini”—“above.”

It seems to be inseparable from a number of verbs.
Thus—

ma gamirocini—I forget
butetecini—to tie two ends of a rope together
jimpitecini—to mend, repair
sucohhini nemat (used only in this connection)—
to sew the *roat* leaves on to reeds

cini also occurs in **tocini**, which comes after verbs and means *away*. Thus, reve tocini—takes away; rosovi tocini—washes away; kari—to wear, as clothes; karitocini—to strip off clothes.

totocini—strongly, firmly. Thus—

bo ru totocini hini—seize, apprehend him
bu sagcer totocini—sit on it; *e.g.*, I would say so
to a person, asking him to sit on a plank to
steady it while I was sawing
bu pari totocini—set the foot firmly on
cogco totocini—to clasp very tightly, as in going
up a tree

se, secini.

ke—to call (neuter intransitive); kese—call on, not followed by hini. Thus—

bu kese John bi vini—call John to come
but norum nigi makesécini dumbuig—this yam is
called *by* (the name of) dumbuig

karah, or more commonly karakarah, is a good word, simply meaning to creep on the knees; but karah hini—commits adultery.

OTHER EXAMPLES OF THE USE OF **hini** OR **cini**.

Atua uase mi bú cini riti—God does good to us
 Atua bo v(e)sini nemdi hini Jesu—O God, teach
 us of Jesus
 raba sosogav hini Jesu—let us be eager, earnest,
 strong for Jesus
 buragcon taritar hini titic mi jij—his leg is
 strong for thing bad
 metan marur (bored through and through) hini
 jitic—his eye is bored, open for a thing, *i.e.*,
 he is clever
 hau metan, &c.—you are clever

rem—why? &c., conjugated as a verb. A person calls me, *e.g.*, and I may say, “ba rem?”—“why shall be my business?” literally, I shall why? But, ba rem hini?—what is it for? what purpose? sometimes equivalent to *cui bono?* always impersonal. But—

hini bi rem hini hini?—what shall he do with it?
 what good is it to him?
 ma sur hini Jesu—I rejoice in Jesus
 ma vine hini (or, ma vine cini) John—I have
 come *for* John, *i.e.*, to take him
 be jó cini romberat sug—I shall go *for* my book,
 i.e., to fetch it

A GRAMMAR
 OF THE
 BAKI LANGUAGE
 OF THE
 ISLAND OF EPI, NEW HEBRIDES.

BY THE REV. R. M. FRASER.

ALPHABET.

VOWELS.—a, e, i, o, u.

CONSONANTS.—b, d (nd), g (ng), j (ch in church), k, l, m, n (mw), n, p (bw), r, s, t, v, y. u is used in the books to represent the sound of w, except in the double consonants mw and bw.

DIPHTHONGS.—ai, au, ou, and ei. The au as in German frau; the ou something like eau in English beau, but the ai fully longer.

The Melanesian *q* is not heard in Baki, but its substitute is *bw* (*p*); but this has no trace of the *k* sound so common along with it in the Efatese group of dialects; but *m*, which often precedes it, serves the same euphonic and grammatical purposes as *k* in these.

There is no *aspirate* and there are no *gutturals* in Baki.

There is no proper dual or trial now used in the language.

The accent is generally on the *penultimate* vowel, and runs on into the following consonant. The final vowel, in most cases, is very lightly touched. An exception to the general accent is when a word ends in a diphthong. In such cases the diphthongs are usually accented. When a word ends in *io* or in the accent is generally on the vowel before them (*i.e.*, these endings are only reckoned as single vowels.)

The accented vowels have a long and a short (or a heavy and a light) sound. They are long before final *i* or *u*, and short before final *a*, *e*, or *o* (the sound of *u* in *annul*, or *o* in *money*, I have expressed by *ũ*.)

THE ARTICLE.

The article (demonstrative) is *na*. In Baki it is seldom used before any except *abstract nouns*, as *namarian*—death, *nameoulia*n—life. One of the very

few exceptions to this rule is n'yimo—the house, and there it is only heard *occasionally*.

The article is frequently used before adjectives, as na mbo—the good, na mboba—the bad. Not only when these are used as nouns, but also when the noun is expressed, as, iombogi na mbo—knife the good. In these latter cases it may be more strictly an indefinite article, and be better translated *a* good knife. Occasionally it is heard with other words, as, na jumambe ?—the which ?

The numeral tai is used as an indefinite article, as, tomu tai—some person.

THE NOUN.

Two classes of nouns :—

(1) The names of parts of the body, words expressing relationship, and a few others (*e.g.*, kunuaku—my dwelling-house) take a suffixed possessive pronoun, as, kuruaku—my brother.

(2) In other nouns, the possessive is indicated by a separate pronoun, as, kanaku miru—my spear ; mano jogi—his bed.

The GENITIVE case is expressed—

(1) By the preposition **na**, as, bogo na yuo—season of rain ; yimo na yubi—yam-house.

(2) By simple juxtaposition of nouns, as, *iki marambo*—the edge of the path; *kulo Epi*—the people of Epi.

(3) Before the names of places, singular nouns are followed by *ri* instead of *na*, as, *tira ri Lamenu*—a woman of *Lameuu*; *tumbo ri Burumba*—chief of *Burumba*.

The PLURAL of nouns is expressed by—

(1) *nalo* (they) following the noun, as, *kalisa*—a boy; *kalisanalo*—boys; *tomu*—a person; *tomunalo*—people.

(2) By a numeral or some other adjective following the noun, as, *kalisa juo*—two boys; *kiritete tetambo*—many children.

GENDER.—When the words themselves do not express the gender (as, *karamano*—his father; *kainene*—his mother; *jajino*—a sow, &c.), the words *sumano* (male) or *tira* (female) are added to the noun. (Daughter is an exception, as *būvino* (*Bieria*, *fafine*—woman) is used instead of *tira*, *kimerino būvino*—daughter, female child.)

VERBAL SUBSTANTIVES are generally formed from the future tense of the verbs, in the following manner:—

(1) All verbs ending in **i**, and most ending in **u**, suffix **an** (or **ano**), as, *mili*—to speak; future tense, *ili*; noun, *ilian*, or *iliano*—speech, news, word; *jumolu*—to rise up; *tumuluan* (future tense)—rising. (There are exceptions; where nouns are formed from the present tense, there seem to be euphonic variations.)

(2) Verbs ending in **o** change **o** into **i**, and then suffix **an**, as before, *e.g.*, *maro*—to die; *namarian*—death; *jenano*—to eat; *senanian*—food, feast.

SUBSTANTIVES are formed from adjectives in the same manner, as, *jalele*—bitter; *jalelean*—bitterness; *bono*—close, closed; *bonian*—a secret.

SUBSTANTIVES are formed by the aid of the preposition **na**, as *toru na visivisian* (man of sowing)—sower; *ne na mieiano* (water of sickness)—medicine; *kulo na karian* (people of sin)—sinners.

DIMINUTIVES are formed by prefixing **kiri**—little, as *kiritete*—little child, baby; sometimes **kiriki**, as *kirikiuako*—a little ship. *Kiri* is never used alone as an adjective or adverb, it is only a prefix.

Enlargement is expressed by the prefix **buru**—(big, stout), as *veru*—stone; *buruveru*—a big stone, or rock; *suku*—a hill; *burusuku*—a mountain.

PRONOUNS.

PERSONAL (used both in the nominative and the objective)—

1st singular	kiniu	I
2nd „	jau	thou
3rd „	nai	he, &c.

(naiu is a more emphatic form of the same, and often has the force of himself, &c.)

1st plural in.	kito	we
1st „ ex.	kumemi	we
2nd „	kamiu	you
3rd „	nalo	they

The corresponding shortened pronouns used before the verb (verbal pronouns) are—

1st singular	na
2nd „	ko (ka is a euphonic alternative)
3rd „	— none in the past or present tenses, <i>ri</i> with the <i>future</i> .
1st plural in.	ra (ro, re are euphonic changes)
1st „ ex.	ni
2nd „	ku (kubi, fut., kumbi, past, before a vowel)
3rd „	a

A verb cannot be used without these, except in the 3rd sing., present, or past tenses; but the long pronouns need not be expressed before a verb, except for emphasis,

Though the full form nominative pronouns are used after verbs and prepositions as objective pronouns, there are also shortened objective pronouns, or verbal suffixes, for the

2nd sing. **so** 3rd sing. **o** 3rd plu. **lo**
which are more used than the full forms.

POSSESSIVES.

1st singular	kanaku	my
2nd „	kanamo	thy
3rd „	kanano	his, &c.
1st plural in.	kanadro	our
1st „ ex.	kinimemi	our (kanamemi is seldom used)
2nd „	kanamiu	your
3rd „	kanalo	their

Also—

1st singular	kiaku	my
2nd „	kiamo	thy
3rd „	kiano	him, &c.
1st plural in.	kiadro	our
1st „ ex.	kiememi	our
2nd „	kiemiu	your
3rd „	kialo	their

The former set indicate what *really belongs* to a person, the latter set indicate only *relative possession*, as, kanaku tauako—my canoe (my own property), kiaku venuo—my country.

The latter set (relative possession) are also used as *nouns*: kiano (for kiano vio)—his place or land; kiandro (for kiadro venuo)—our country.

The Possessive Pronouns used when speaking of *articles of food*, are—Sing. 1 saku; 2 mamō; 3 manō; plural 1 (in.) sadro; 1 (ex.) samemi; 2 samiu; 3 salo; and when speaking of *household goods*—1 maku; 2 mamō, &c.

The Possessive Suffixes to words denoting *parts of the body*, &c., are, as in the foregoing—1 ku (or ko), 2 mo, 3 no (**na** and **ne** are euphonic changes); 1 plural (in.) dro (or do), 1 (ex.) memi, 2 miu, 3 lo, *e.g.*, juma-ku—my hand.

INTERROGATIVE.—Kei—who? plural kei, kei—who and who? vai—what? ka vai—for (or of) what? why? kei ne—who is this? vai ne—what is this? vai na—what is that? The two latter are often pronounced as vei nye, vei nya.

INDEFINITE AND DEMONSTRATIVE.—Ne—this; na—that; tene—this one; tena—that one (lit. te—thing, ne—here, na there); tetene—this person, tetai—something, anything; ti—one (generally *one* of *two* only); tai—some; nrolu—another; nonovio—all; binu—all; (janealo—some to each of them.)

There are a set of words (or phrases) which I can only style CONJUNCTIVE PRONOUNS; they are—kiteaku, kiteliko, kumemiko, kamiko, naliko (some

say kaliko.) Liko in these words is a preposition, meaning together or with. Examples—

ko me kiteaku—you come with me

ko me kiteliko—you come with us (we together, in.)

mberi kumemiko—he said, with us (ex.), or we together (*i.e.*, come with us)

kamiko kuvano—you with (them) you go

mbano naliko (nai-like 3rd singular) kalisanal—
he went (he) with the boys

ambano naliko (nalo-like 3rd plural) kalisanal—
they went (they) with the boys

ADJECTIVES.

Adjectives follow the noun : veru toru—stone big.

COMPARISON.—Comparisons are made—

(1) By two positive statements, as, nai ne teliki, nai na toru—this one (is) little, that one (is) big.

(2) By a positive (the simple adjective) and a superlative, formed by adding the word **laka** (more, further) to the simple adjective ; if three things are compared, a middle (or comparative) degree is formed by adding to the adjective the word **kija** (a little, some), as : positive, iesi tembiebi—stick long ; comparative, iesi tembiebi kija—stick long a little (more) ; superlative, iesi tembiebi laka—stick long more (or most).

(3) Another form of comparison is by prefixing the intensive **kiri** (very), as, **teliki**—little; **kiriteliki**—very little.

(4) By the use of **ka** (than), as, **toru ka naine**—bigger than this one.

(5) A few other adjectives admit of other comparison, as, **bo**—good; **boga**—good only (quite good); **nobo**—splendid, first-rate.

Some adjectives are used as adverbs.

Reduplication is common in adjectives, and usually signifies a multiplication of the state expressed, as, **madruludrulu**—holed (in many places); **burokokorovi**—broken into more than two pieces, or more than one time.

NUMERALS (cardinal)—

1—	tai, takurana (sikei mau)
2—	juo
3—	tolu
4—	veri
5—	jimo
6—	ari
7—	aluo
8—	arolu
9—	koveri
10—	duũlimo
11—	„ mba tai
12—	„ mba juo

20—	„	va juo (or, va luo)	
21—	„	va juo mba tai	
30—	„	va tolu (or, rolu)	
40—	„	va veri	
50—	„	va jimo (or, limo)	
60—	„	va ari	
70—	„	va aluo	
80—	„	va arolu	
90—	„	va koveri	
100—	„	toromomou. (Some say, duŭ-	
		limo va duŭlimo (100). toromomou	
		is the whole man, i.e., 10 for the	
		whole (fingers on a) man)	
101—	duŭlimo	toromomou mba tai	
200—	„	„ juo	
300—	„	„ tolu	
1000—	„	„ duŭlimo	
1001—	„	„ „ mba tai	
1020—	„	„ „ mba duŭ-	
		limo va luo	
2000—	„	„ „ va luo (or,	
		juo)	
10,000—	„	„ „ va duŭ-	
		limo	

Very few can thread their way up that length, and anything beyond seems to be *unthinkable*!

ORDINALS—

beamu—first ; kamu—first in *position*

iorou—last ; lie—next, further

All others have to be expressed by *ju ebiso*—standing in the middle (*i.e.*, between first and last), or by using the cardinals.

MULTIPLICATIVES—

varakurano—once, or, at one time

valuo—twice, or, at two times

vatolu (or, *varolu*)—thrice, at three times, &c.

SINGLE, &c.—

ve takurano—single ; *ve juo*—double ; *ve tolu*—triple, &c. (These also are used to answer the question, How many ?)

DISTRIBUTIVES, &c.—

ve tarakurano—singly ; *ve juo*, *ve juo*—in twos ;
ve tolu, *ve tolu*—in threes, &c.

THE VERB.

VERBS cannot be used without the shortened forms of the personal pronouns, except in the 3rd singular of the past or present tenses.

The idea of futurity is very sharply marked. Anything not actually completed, or taking place at the moment of speaking, requires the future tense. The English constructions, “He is coming to-day,” “He speaks to-day at Yenduo,” are inadmissible: they say, “He shall come to-day,” “He will speak to-day.”

The QUALIFYING ADVERBS of manner and directives require to agree with the *tense* of the verb, as—

nai mla tena jikili—he made that strongly
 nai ri la tena sikili—he will make that strongly
 mili jouo—he spoke loudly
 ri ili souo—he will speak loudly
 a juvanio mbatobi—they threw it down
 a suvanio vatobi—they will throw it down

The FUTURE TENSE is used for the Imperative also, the tone of voice alone distinguishing them.

The future tense is formed from the past in either of the following ways :—

(1) By dropping the initial particle **mi**, which is prefixed to a great number of verbs.

(2) By dropping the initial **m** only.

(3) By changing (softening) the initial consonant.
 Examples :—

(1) mijogi—heard	jogi—shall hear
(2) mili—spoke	ili—shall speak
(3) jikiti—ran	tikiti—shall run

Verbs beginning with **ma, me, mi, mo, mü**, and accented on the first vowel, do not undergo any change in the future tense. (Mudri is an exception.) In these, if the tense is not plain from the context, the pronoun *ri* (3rd singular future) can be used for the other persons to mark the future, as, *nalojuo ri monomeli ne* (for *nalo juo a monomeli ne*)—they two will sleep here.

The majority of verbs in the Baki language begin with the particle **mi**, or merely **m**. (The latter is the remains of **mi**, except before **b**, where it seems to be merely euphonic.) In verbs beginning with **mi**, or its remnant **m**, the **mi** is dropped to form the future, if it (the **mi**) is followed by a consonant; but the **m** only is dropped if followed by a vowel, as—

mijikia (or mjikia)—know	jikia—shall know
mila (or mla)—made	la—will make
miala—seen	iala—will see

(Mila sent (by speaking to) is an exception, because the accent is on the *i*.) See par. 6.

The following are the changes of the INITIAL CONSONANTS in forming the future:—**mb**, or **b**, softens to **v** in the future: **j** (generally) softens to **t** in the future, but in a number of verbs it makes **s**; **m** (**nw**) softens to **u** (**w**). Examples:—

mbano—went	vano—will go
jumolu—stood	tumolu—will stand
jidromi—loved	sidromi—will love

(A few verbs in **j** admit of *both* the above changes in the future, as, jakisori—follow, may make either takisori, or sakisori, in the future.)

ne—beat	ne—shall beat
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INTRANSITIVE VERBS generally end in **o** (a few in **u**), and Transitive ones in **i**. The final **o** is changed to **i** in forming verbal substantives. The final **i** is dropped when the verb is followed by the preposition **ea** (locative).

THE NEGATIVE is formed in the past and present tenses by placing **maka** (a contraction of marikanio—no) before the verb and its pronoun. And in the future and imperative, by placing **re** after the verb, or at the end of a negative clause.

N.B.—With a negative, the verb itself is always used in the future form, the negative alone distinguishing between the past and future.

THE INTERROGATIVE is expressed by **bo** at the end of a sentence (or by the inflection of the voice merely), as, *ka va beni, bo?*—will you go to-morrow?

THE SUBJUNCTIVE is expressed by **avena**—if, placed before the verb and pronoun. *Avena ka ialimbo* (literally, see good)—if you shall wish.

Mila (or *mila*)—to make, is used with other words as a causative. *Mlaiali*—to make see, for “to find;” *mlaruri*—to save.

The verb to be is **mbe**, future **ve**: *nai mbe toru na memedu*—he is a righteous man.

It is sometimes used as an *auxiliary*, with the force of *shall*, as, *ko mbe la re*—you shall not do (or make.) When used as an auxiliary it does not suffer change in the future tense. An idiomatic use of the verb to be is seen in the following expressions:—

mbe tei—it is sea, it is wet with salt water

mbe tano—it is earth, it is soiled with earth

A number of verbs admit of being conjugated with **mbi** (future **bi** or **vi**) in all their tenses; this seems to be an *intensive*, or in some cases, perhaps, *reflexive*. The verb takes the future form, and the prefix **mbi**, or **vi**, shows the tense, as, **ku mbi la jumambe**?—what are you doing? or, what are you persisting in doing? (**mbi** is also used as a dehortative instead of the negative **re**: **ko mbi tegi**—don't cry (for **ko tegi re**); **ko mbi la**—don't do it.)

There is no PASSIVE VOICE, except it be a past participle in a few verbs formed by changing the final vowel into **ū**, as—

mbulu—it is bought (the present tense of the active verb is **mbuli**)

mbuluku—it is counted (the present tense of the active verb is **mbuluki**)

Continued or repeated action is often expressed by REDUPLICATION, as—

beribereni—to keep on saying, to repeat

barilakalaka—to keep on passing. (The simple verbs are **mberi** and **barilaka**)

The sense of *yet* or *still* is added to verbs by suffixing **bo** to the verb or qualifying adverb, as—

maka na vano bo—I did not go yet

ko me bo—come still (*i.e.*, nearer)

PARADIGM OF BAKI VERB.

miali—to see.

PAST AND PRESET TENSE—

1st singular	na miali	I saw, or see
2nd „	ko miali	thou sawest, or seest
3rd „	— miali	he saw, or sees

(the long pronoun
nai may be used here)

1st plural in.	ra miali	we saw, or see
1st „ ex.	ni miali	we saw, or see
2nd „	ku miali	you saw, or see
3rd „	a miali	they saw, or see

DEFINITE OR PROGRESSIVE PRESENT—

1st singular	na miali kīan	I am seeing, or I see now
2nd „	ko miali kian	thou art seeing, or thou seest, &c., &c.

PERFECT OR DEFINITE PAST—

1st singular	na miali rue	I saw already, or I
2nd „	ko miali rue	have seen, &c., &c.

rue refers to the *time* being past, not to the act being finished. I have done seeing, or, I have finished seeing, would be, na miali bisi rue.

FUTURE TENSE—

1st singular	na iali	I shall see
2nd „	ka iali (often pronounced k'iali)	
3rd „	r'iali (two of same vowel coming together, one is dropped—r'iali)	
1st plural in.	ra iali	we shall see
1st „ ex.	n'iali (for ni iali)	
2nd „	kub'iali (ku suffixes bi before a vowel)	
3rd „	a iali	[for euphony]

The IMPERATIVE is expressed by the future tense.

SUBJUNCTIVE—

1st singular	avena na iali	if I shall see
2nd „	avena ka iali	if thou shalt see, &c.

THE NEGATIVE.—The past, and tenses formed from it—

1st singular	maka na iali	I did not see
2nd „	maka ka iali	thou didst not see, &c.

The future, and tenses formed from it—

1st singular	na iali re	I shall not see
2nd „	ka iali re	thou shalt not see, &c.

mbano—to go.

PAST AND PRESENT TENSE.

1st singular	na mbano	I went
2nd „	ko mbano	thou wentest
3rd „	— mbano	he went
1st plural in.	ra mbano	we went
1st „ ex.	ni mbano	we went
2nd „	ku mbano	you went
3rd „	a mbano	they went

PROGRESSIVE PRESENT—

na mbano kian—I am going (have already started), &c.

PERFECT.—This verb is generally shortened to—

na mba rue—I have gone, &c.,

though the full form, na mbano rue, is sometimes used.

FUTURE—

1st singular	na vano
2nd „	ka vano
3rd „	ni vano
1st plural in.	ra vano
1st „ ex.	ri vano
2nd „	ku vano
3rd „	a vano

The Imperative and Subjunctive are formed as above.

NEGATIVE.—Past, &c., maka na vano—I did not go; future, &c., na va re, or, na vano re—I shall not go.

ADVERBS.

Adverbs of manner and direction agree with the tense of the verbs they qualify, as—

nai mbio jouo—he cried loudly; nai ri vio souo—
he will cry loudly

nai jikiti jelina—he ran along there; ri tikiti
selina—he will run along there

The following are the principal ADVERBS of TIME :—

bogo na, telikiti na—when, the time that
 bogo nene, telikiti nene—at this time, then
 nambani—when, the to-day's (one)
 vonigani, nana—now ; bani—to-day ; beni—to-morrow
 veua—the day after to-morrow ; niobo—yesterday ; nua—the day before yesterday
 bogo tolu—the third day, &c.
 rue—already ; berei (or, bere)—again ; narue—at once, therefore
 karina—then (expressing sequence)
 dramariga, mamariga — always ; titilin — sometimes
 bogombe—long ago ; nabo—by-and-bye ; kija—awhile, a little
 limbolimbo—a short time
 ka—about to, just (as, ka a vano—about to they will go, for, they are about to go)
 ka tara ka tara—from generation to generation (to all ages)
 jo jombo jo—for ever, without end
 kabijo—morning ; liere—noon ; kijeve—evening ; sebisaro—midnight
 beamu—first ; iorou—last

ADVERBS OF PLACE :—

ne — here ; na — there ; iako — yonder, there (distant)
 avione—here, at this place ; aviona—there, at that place
 vataro—near ; vatarambe—far

uro—shoreward (*i.e.*, towards the land), inland
 koiou—seaward ; koalambo—distant from
 evini—upwards ; robe—downwards
 kanu—first ; iorou—last
 tavio—out ; jomo—inside
 mabi—up ; mbatobi—down

ADVERBS OF MANNER. — Adjectives are used as adverbs of manner :—

ka tukio sikili—strike it hard
 nai mieli kiki—he walks slow
 ka ili melumu—speak gentle

(ka veke—sideways, is an exception).

The particle **ga** is suffixed to words to express “only,” as, kikiga—slowly only ; naloga—they only ; buega—pigs only, &c.

INTERROGATIVE AND AFFIRMATIVE—

jumambe?—how ? what is the matter ? vai?—
 what ?
 kavai?—with what ? why ? nagi?—when ? mbe?
 where ?
 ve vio?—how many ?
 ana—yes ; mo—yes (assent merely) ; marikanio
 —no
 bo yet, still ; anambo—perhaps so ; nao—just
 so, &c.

ADVERBS OF QUALITY AND QUANTITY—

tai—some ; tambulu—more ; telambo—plenty
 kija—a little ; tetai—something, &c.

PREPOSITIONS.

ka is often used, and has a variety of meanings, such as with, to, on, for, of—(it is also an adverb and conjunction)—*e.g.*—

ka sekono ka ue—wash it with water

mberi ka kito—he said to us

ni la ka vena—he will do it on the day after to-morrow

nai ju ka yuka—he stayed for a year

mila ka veru—made of stone

na (genitive), as—

yimo na boat—house of the boat

nako na sembi—ship of fire (steamer)

ri is used in the same way before places and a few other words, as—

toro ri mBurumba—man of Burumba

tira ri Yubono—a Yubono woman

terimoruo—an old thing (literally, te—thing, ri—of, moruo—old)

teribogombe—an ancient thing (literally, thing of long ago)

kari (dative)—for; *e.g.*, nai maro kari kito—he died for us.

ba or **bani** is the directive to, towards. Like other directives, the initial letter is softened to agree with the verb when expressing future time, as—

mudri bani so—he gave it to thee

r'udri vani so—he will give it to thee

burei—among : *nai ju mburei lo*—he stood among them

ea is the locative at, in, into ; as, *ea tei*—in the sea ; *ea maratabo*—at the door ; *nai mban ea tei*—he went into the sea.

Note.—The final **i** of verbs is dropped when they are followed by **ea** (also the final **o** of a very few verbs, as in the last example); while on the other hand, the preposition drops the **e** when it follows verbs ending in **o** or **u**, as—

nai jo a tano—he sits on the ground

nai ju a marambo—he stands at the door

deni (ablative)—from, out of ; as—

ko mbulio deni kei ?—you bought it from whom ?

nai moluo deni vio jomo—it came out of the place inside

ko vurodeni vio na—you flee from (or, out of) that place.

jeli (directive)—along by.

kaliko—with, along with ; and a few others.

In common with other languages of the group in expressing coming or going to a person, instead of the preposition **ba**, the verb *miali*—to see is used, as, come to me—*ko me ka iali kiniu* (literally, you come you will see me) ; go to Kora—*ka va ka iali Kora*.

CONJUNCTIONS.

In Baki there is no proper conjunction for and. **nai** (pronoun) is used as a conjunction to join proper names, as, Pita, Yakobo nai Yoane—Peter, James and John.

bunu (or, mbulu)—also, is used at the end of a sentence to join nouns, as, yembi, yubi, kulumarano bunu—mats, yams, calico also.

A sort of dual conjunction is formed from the pronouns with numerals, as, jau kam' (for kamiu) juo Naie—thou, you two Naie (for you and Naie); Pogitere nal' juo Tileno—Pogitere they two Tileno (for Pogitere and Tileno).

Other conjunctions are—

bo—or	bueli—or	avena—if
vedre—or else, per-	jimbe—as	ooa—till
haps	kanio—for, because	narue—therefore
timbema—lest		

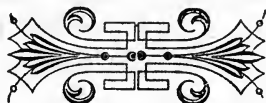
mia in many cases translates by “but”; but often the nearest English rendering will be “then.” It implies a sequence. It is sometimes used in reckoning, as, 12—duŭlimo mia juo (10 then 2), instead of duŭlimo mba juo.

mba, joining numerals as above.

EXCLAMATIONS.

To! (surprise); awa!—alas! ajirei! (wonder); siba!
 —that's good, first-rate; burtele!—that's clever, bravo!
 kito!—come on, let us; riano—truly! ierino—really!
 inau!—indeed; ii!—what do I know, or, who knows;
 kuburo!—clear out! kobitikari!—look out! banalo!
 —peoples (hear, O people!); kawai!—why not! of
 course! aiau! (dislike); nao!—just so! all right! O?
 (in answer to a call)—well, what?

The vocative is expressed by **o** after the noun, as,
 Israelao!—O Israel! tetao!—O my father!



G R A M M A R

OF THE

BIERIAN LANGUAGE,

OF THE

ISLAND OF EPI. NEW HEBRIDES.

REV. R. M. FRASER.

THE Bierian language is rather nasal, with a strong aspirate, and in a few words there is a heavy guttural—ch in Scotch and German, loch, hoch.

The ngg or ngk sound (written gk) is common.

In a few words the English hard g (written c), as in pig, occurs, as ncene—lime.

The Melanesian q is represented by bw, as in Baki (written p).

tn is a nasal guttural, tnere—our bowels.

A number of the words are the same as the Baki, except that the Bierian *t* becomes *r* in Baki.

The diphthongs are the same as Baki with *oi* added.

It is differently accented from the Baki. Though the accent most frequently falls on the penultimate, many words of three syllables are accented on the *first*, and a number of four-syllabled words are accented on the *first* and *third*.

THE ARTICLE

is *ni*, and is prefixed to most nouns; sometimes it is pronounced as *in*, and often only a very slight *n* sound is heard.

The numeral *sakai* (one) is used as an indefinite article.

THE NOUN.

Two classes—those taking suffixed possessives, and those taking a separate possessive pronoun.

Most nouns have no sign of the plural; but such words as *mguru*—many, *mkava*—all (in a general sense), &c., are much used after nouns to signify plurality.

A prefixed sign of the plural is seen in some words, as, *fafine*—woman, *olofafine*—women; *atamani*—a male, *osomani*—males.

The GENDER is shown by **mani** (male) or **fafine** female suffixed.

VERBAL SUBSTANTIVES are formed by adding **ana** to the future tense of the verbs, as, *inhou*—he speaks; future, *hou*; verbal substantive, *houana*—speech, word.

Some substantives are formed from adjectives in the same manner, as, *sombi*—great, big; *sombiana*—multitude, crowd. “Love” is an exception to the above rule (as in *Baki*); it is formed from the *past* tense of the verb.

A number of common nouns have two forms, which may be called general and particular, *e.g.*—

<i>lakai</i> —wood, tree	...	general name
<i>leke</i> — „ „	...	particular name
<i>vatu</i> —stone	...	general name
<i>votu</i> — „	particular name

Very frequently syllables are dropped at the end of words, *e.g.*, *nikambo*—fire; *hambo*—sacred; *satu*—bad; *nagku*—I; *veima*—come, are often called *nikam*, *ham*, *sa*, *nag*, *vei*.

PRONOUNS.

PERSONAL—

1st singular	<i>nagku</i>	I
2nd „	<i>aiko</i>	thou
3rd „	<i>nigana</i>	he, she, it

1st plural in.	aira	we
1st „ ex.	amai	we
2nd „	amunu	you
3rd „	niga	they

VERBAL PRONOUNS—

1st singular	ne, or, na	I
2nd „	ku	thou
3rd „	— (ti before future tense)	he, she, it
1st plural in.	te	we
1st „ ex.	me	we
2nd „	ke	you
3rd „	le	they

The **dual** of the full form is simply the numeral *velua* (two) added to the pronoun. The short forms make in dual, 1st plural in., *to*; 1st plural ex., *mo*; 2nd plural, *ko*; 3rd plural, *lo*.

The full forms of pronoun are used both in the nominative and objective cases, but there are also short suffixed forms for the objective, viz., the 2nd person singular, **ko**; the 3rd singular, **e**; and the 3rd plural, **la**.

POSSESSIVES—

1st singular	konagku	my
2nd „	konami	thy
3rd „	konana	his, her, its
1st plural in.	konara, or korara	our
1st „ ex.	konomai	our
2nd „	konamunu	your
3rd „	kona	their

POSSESSIVES used with articles of food, &c.—

1st singular	gkagku	my
2nd „	gkama	thy
3rd „	gkana	his, her, its
1st plural in.	gkara	our
1st „ ex.	gkamai	our
2nd „	gkamunu	your
3rd „	gka	their

POSSESSIVE SUFFIXES to nonns—

1st singular	ku	my
2nd „	ma	thy
3rd „	na	his, her, its
1st plural in.	ra, or, re	our
1st „ ex.	mai	our
2nd „	munu	your
3rd „	la	their

Of things that are really one's own property—

1st singular	siagku	my
2nd „	siamma	thy
3rd „	siana	his, her, its
1st plural in.	siara	our
1st „ ex.	siammai	our
2nd „	siamunu	your
3rd „	sia	their

DEMONSTRATIVE.—tenegkia—this; teneha—that.

RELATIVE.—ga—that, which, who.

INDEFINITE.—arou—another; mkava — every, all;
ambosu—some; sakai—some, one, &c

INTERROGATIVE. — sie ?—who ? avakai ? — what ?
nambakoto ?—which, &c.

ADJECTIVES

Follow the noun. They are frequently reduplicated to increase or intensify the quality or quantity expressed. In such cases, the final syllable of the first one is usually elided.

NUMERALS.

1—sakai	20—lualima bakaua (it is
2—ilua	seldom used with the
3—itou	l, bakalua)
4—ivase	21—lualima bakaua sua
5—ilima	sakai, <i>or</i> sua sekitu
6—loktagkai	30—lualima baka tou
7—lokua	40— „ „ vase
8—lokutou	50— „ „ lima
9—lokuvase	60— „ „ loktagkai
10—lualima <i>or</i> luanma	70— „ „ lokua
11—lualima sua sakai	80— „ „ lokutou
12— „ sua ilua	90— „ „ lokuvase
100—lualima baka lualima	ata sekitu
200— „ „ „	ata velua
300— „ „ „	ata vetou
&c.,	
1000— „ „ „	ata lualima

and so it is multiplied up to

10000—lualima baka lualima, ata lualima baka lualima

ORDINALS.

1st—sekitu	6th—veloktagkai
2nd—velua	7th—velokua
3rd—vetou	8th—velokutou
4th—vevase	9th—velokuvase
5th—velima	10th—velualima

The above are all sometimes used as cardinals—1st. (in time) mbotuana; 1st. (in position) imua; last, itaku.

MULTIPLICATIVES.

batagketu—once, onetime; bakaua—twice; bakatou—thrice; bakavase—4 times, &c.

THE VERB

Goes on the same lines as the Baki verb, but the negative is **se** *after* the verb in past tenses, and **a se** *before* the verb in verbal pronouns in the future tenses.

The verb takes its future tense with a negative.

Nearly all Bierian verbs take **m** before them to express the past tense, as mlogo—he hears; the dropping of this **m** is often the only sign of the future.

Exceptions to this rule are—1st., verbs beginning with **b** or **mb**, which make **f** in the future tenses. 2nd., verbs beginning with **ma**, **me**, **mi**, **mo**, **mu**

and accented on the first syllable; these suffer no change in the future. 3rd., **md** generally softens to **t** in the future, as *mdolu*—future *tolu*; but sometimes it makes **r** in the future, as *mdom*—he loves, future *rom*.

The causative is **mdolu**.

The verb to be is **mbe**.

There is a curious usage (euphonic) in the past tense of verbs beginning in **mh**, viz., that (except in the 3rd person singular) the **h** is pronounced before the **m**, and is guttural as well as aspirate.

ADVERBS.

Adverbs of Manner agree with the tense of the verb they qualify, as *mkembiho inkokana*—he called loudly; *ti kembiho ti kokana*—he will call loudly. Adjectives are used as Adverbs of Manner.

Adverbs of Time:—*tuai*—long ago; *balai*—a long time; *asenha*—now; *kambokan*—to-day; *tambia*—to-morrow.

Adverbs of Place:—*nagkia*—here; *ha*—there (near); *gaia*—yonder; *susu*—far away, &c.

Adverbs of Quantity, &c.:—*nguru*—many; *ilua*—some, &c.

Adverbs of Affirmation and Negation :—**na**—yes ;
buoli—no ; **lehman**—truly ; **se** negative with the
 verb.

PREPOSITIONS.

neki (genitive), **iuna neki nbot**—boathouse.

ki, **kin** to, for, instead of, with ; as, **mbeti nkin**
aira—told to us ; **mate kin aira**—died for us ; **le**
mdolu kin n'cene—they made it with (or of) lime.

ie (locative) at, in, into ; **ie nuai**—in the water.

beki, future **teki** (directive), to, towards ; **beki la**—
 towards them.

sien (**Baki**, **deni**)—from, out of.

CONJUNCTIONS.

sua—and ; **mbulu**—also ; **finuti**—because ; **ma**—but ;
begko—or ; **ga** and **kin** are sometimes used to join
 sentences or verbs.

INTERJECTIONS.

aio !—(dislike)

awa !—alas !

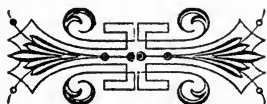
ioua !—not so !

atiere !—(wonder)

aira !—come on !

&c.

The construction of the sentences is much as in English, with the exception of the adjective following the nouns, and the constant use of the pronominal verb prefixes (verbal pronouns); and also that the negative is differently put from English, and there are fewer connecting words, so that the sentences do not flow as in the leading language of Christendom.



GRAMMAR
OF THE
WEASISI-TANNA LANGUAGE,
WITH
Notices of the other Tanna Dialects.

BY THE REV. W. GRAY.

THE following Grammar of the Weasisi dialect of the Tannese Language was prepared at the request of the Rev. D. Macdonald, Havannah Harbour. The time at my disposal has been too short to do the work as I would like it to be done. Had there been more time, greater conciseness, accuracy, and completeness could have been given to the work. For the references to the Kwamera dialect I alone am responsible, Mr. and Mrs. Watt being in Scotland carrying through the press the New Testament in that dialect. I have had no opportunity to consult them as to the validity of these references. For critical and philological purposes I desire these facts to be borne in mind.

Tanna is an island of the Southern New Hebrides, about forty-five miles in circumference, and contains now not less than 8,000 inhabitants. Two dialects of the language spoken on Tanna have been reduced to writing. The Kwamera dialect is spoken on the south end of Tanna by at least 2,000 people. The Weasisi dialect (of which an attempt is now made to write a grammar) is spoken all along the east side of Tanna, from Sulphur Bay to within a short distance of the northern end. There cannot be less than 2,000 people who use this dialect. On the north end of Tanna there is another dialect, not very different from Weasisi dialect (W.) Its extent is not known; it is called Iteing or Northern dialect (N.) On the west side of Tanna, south of Black Beach, another extensive dialect is met with. It is called Naviliang or West dialect (W.D.) Between this and the Kwamera dialect (Kw.), and bordering the Kwamera dialect on the inland side, there are known to be at least four dialectic variations; but as these are all pretty closely allied, I have termed them south-west dialects (S.W.)

The phonetics used in this grammar are a modification of Prof. Max Müller's alphabet in his *Outline Dictionary for Missionaries*.

I have no native narrative in the Weasisi dialect, but one is given from the Kwamera dialect, taken by Mrs. Watt. The songs of Tanna are all new, and exceedingly corrupt as compositions. English and French words are freely used, and they abound with words from other islands—dialects which the poet

cannot correctly pronounce. This is not the case with the Noanangei (folk lore stories.)

I.—ALPHABET AND LETTER CHANGES.

The characters used in the missionary literature of Tanna are the following :—

(a) The VOWELS.—a, e, i, o, u.

(b) The DIPHTHONGS.—ai, au, ei, oi.

(c) The CONSONANTS.—b, c, d, f, g, h, j, k, l, m, n, p, r, s, t, v, w, y.

The following are the powers of these characters :—

(a) The VOWELS.—**a** has three sounds—**a**, as in America : ika—here ; *a*, as in psalm : raham—thine ; and **a** as in all : caka—they are not. (It may be noted here that in the Weasisi dialect these distinctions are not marked in printing books for the use of the natives.) **e** as **a** in date : eru—look (long vowel) ; numakeke—a coroline (short vowel) ; and *e* as in debt : ch—see. **i** as in neat. This is the general vowel. But **i** is very common, like **i** in knit. **o** as in not. This is the most common power of **o**. But in a few words, not often used, **o** as in note occurs : os—a person that you cannot or do not wish to name. The **u** sound varies considerably. **u** (written **u** in the literature of Tanna) as *oo* in fool. **u** (written **a**, as

the natives use *a* in writing words with it) in full: tumnunut—decayed. *u* as in but, in the first two *u*'s of the word just given. By mistake this has sometimes been written *o* and *a*. *u* as in German für: tuvug—fly.

(*b*) The DIPHTHONGS.—**ai** as in aisle: nibai—a stone wall. **au** as in proud: iau—I. This varies with the use of *u*, and forms a diphthong with it. **ei** (Greek), wewahei—quickly. **oi** as in boy: Yahoi—the name of the volcano on Tanna. This word is pronounced by some natives as if the diphthong were *oe*.

(*c*) The CONSONANTS.—**b** as in bid. It is not distinguished, when isolated, from *p*. This is true also of *c*, *d*, *f*, *k*, *p*, *t*, and *v*. As **g** has been used throughout this mission for *ng*, in this dialect *c* has been used for the sound of *g* in gate; **d** as in dock; **f** as in fat; **g** as *ng* in sing. **h** varies according to its position. At the beginning of a syllable it is *h*, as in hand; at the end of a syllable it is almost the Scotch *ch* in loch: nuh—yam, year; sometimes it is almost silent, as in most of the pronouns: ituhmah—you all; sometimes it is not heard until some other word is added: nuva—long ago, nuvahagen—very long ago; in all cases, the *h* at the end of a syllable is written ' , as, itu' ma'. **j** is not used in any dialect of Tanna so far as I know; but it has been introduced, with the power of *g* in gin, or *ch* in church, to spell foreign words. **k** as in kite; **l** probably has the two sounds of *l* in let, and *l* in William; **m** as in man, but at

times it is slightly nasal; **n** in not, sometimes nasal and approaches ng; **p** as in pot, but it varies from p to pw, kpw, and kp; **r** as in true, and r as in car; **s** as in sin. So far as I know, the s as in sharp, and z as in pleasure, do not occur. **t** as in tan; **th** occurs only in one word, butha—enough. This word is generally pronounced butta, or busa. **w** as in wine; **y** as in yet. **v**, besides being sometimes substituted for f, has two sounds of its own—v as in save. This use is rare in the Weasisi dialect, though common in the Kwamera (southern) dialect. Here it is confined chiefly to foreign words and names. But v is common and very difficult to pronounce. The nearest I can give is vw or wv. The sound is generally associated with u and r or l, as tauver—good.

LETTER CHANGES.—My list of changes is not yet complete; but the following changes I have observed. These changes refer to changes in this dialect itself, and between several of the Tanna dialects:—

- a to i, kisil (W.), kahar (Kw.)—three
- ai to ar, kaiyu (W.)—two, karu (Kw.)
- o to w, nohoakan (W.D.), nafwakien (W)—worship
- oi or oe to ur, yahoi (W.), yasur (Kw.)—the volcano
- b to p, besi (W.), pesuv (Kw.)—right hand direction
- c to g, nico (W.D.), negau—canoe
- c to k
- d to r, nadi (W.), nari (Kw.)—thing
- d to t, tadol instead of tatol—he is doing (it)
- d to l, through r

f to h, nafwakien (W.), nohoakan (W.D.)—worship
 f to p, tarfwe (W.), rupwe (Kw.)—plant as
 bananas.

f to v, nafakarua (Kw.), navsilua (W.D.)—door-
 way

g to k, nanugwut (W.), nukur (Kw.)—a people

g to n, agen (W.), anan (Kw.)—very

g to c, which see

h to f, which see

h to k, nu' (W.), nuk (Kw.)—yam

h to l, neliu (W.), nehio (An.)—hurricane. Not
 aware of a case on Tanna

h to p, nitahi (W.), injap (An.)—sea

h to r, narigen (W.), na'gen (Kw.)—his name

h to s, os—take, o'ruces—take out

j is represented on Tanna by t

k to c, which see

k to g, which see

k to f, one would expect, though I do not know a
 case, through h

k to h, which see

l to r, kisil (W.), kahar (Kw.)—three

l to h, which see

l to t, kilik (W.D.), riti (Kw.)—one

m to p, paukbauk (W.), mokemoke (W.D.)—
 butterfly

n to g, which see

p to b, f, h, and m, which see

r to d, h, l, which see

r to s, rahan—his (W.), savani (Kw.)

r to t. This is the regular change in verb: rani
 (Kw.)—he eats, tani (W.)—he speaks

s to h, which see

s to k, yisa (Kw.), ika (W.)—here, probably through h
 s to r, savani (Kw.), rahan (W.)
 s to t, si (Kw.), tem (W.)—which, rel. pronoun
 s to th, busa, butha—enough
 t to d, l, r and s, which see
 v to f, which see
 w to o, which see

There are beyond these many more changes, but these have been collated. Those given have been verified. The omission of consonants is common. One of the most regular is k between a and u: yaku, yau—turtle. In the Kwamera dialect, p, t, k, v, z are preferred. In the Weasisi dialect, b, d, c (that is, g in gate), f, h, and s; but with the exception that z does not occur in Weasisi dialect, these sounds are used in both dialects. The dialects of Tanna, of which there are five or six, have not yet been sufficiently studied to determine exactly these changes.

II.—THE ARTICLE.

Grammatically, it seems to me there is no article in the Weasisi dialect. Personally, I think the term article a misnomer for what is termed an article. But what corresponds to the so-called article would be **n**—using the vowel of the word to which it is prefixed: **na** in nafutani—soil; **ne**, negau—canoe; **ni**-tahi, or intahi—sea; **nu** in nubug—a cave; **y** in yetam—a person (but netam (pl.)—persons); **ya** in yakasim—a sacred place. With the exception of **y**,

there is nothing definite in the meaning. It may be *a* canoe, or *the* canoe. With the exception given, these words would have no meaning at all if this particle were taken away. The *n* seems to me to be the sign of the noun.

Nouns formed from verbs are never without the *n*, and are followed by *ien*, thus: *afwaki*—to worship; *nafwakien*—worship. The general word for house is an exception. It may be *nimwa* or *imwa*, but I have not been able to discover the reason for this difference.

What Dr. Codrington calls the personal article exists in this dialect, thus: *Tanna Ipari*—the land of *Ipari*; *Isiwi*—the name of a lake; *Isut*—the name of a man. See under NOUNS.

III.—NUMERALS.

The following is a table of cardinals in various dialects of Tanna:—

	E. Weasisi.	S. Kwamera.	W. Numerat.	W. Nerokwag.	W. Ra'na.	W. Naviliag.
1.—	<i>kadi</i>	<i>iti, kwati</i>	<i>kirik</i>	<i>kilik</i>	<i>kerik</i>	<i>keri</i>
2.—	<i>kaiyu</i>	<i>karu</i>	<i>kilalu</i>	<i>kilalu</i>	<i>keraru</i>	<i>kiyu</i>
3.—	<i>kisil</i>	<i>kahar</i>	<i>kisisel</i>	<i>kisisel</i>	(<i>kesiser</i> ?)	<i>kisel</i>
4.—	<i>kuvert</i>	<i>kefa</i>	<i>kuvas</i>	<i>kuvas</i>	<i>luvas</i>	<i>kuver</i>
5.—	<i>karilum</i>	<i>karirum</i>	<i>kilkilep</i>	<i>kilkilep</i>	<i>kerkerep</i>	<i>kadilum</i>
6.—	<i>karilum-hadi</i>					
7.—	„	<i>-kaiyu</i>				
8.—	„	<i>-kisil</i>				
9.—	„	<i>-kuvert</i>				
10.—	„	<i>-karilum</i> or <i>dicau-micau</i> (probably from <i>dica inu</i> , nothing of this)				

11.—*dicau-micau muve kadi nel'ki tani*, (lit.)—nothing of this and nothing of this and go on one of the foot of a person, and so the other numbers.

20.—*dica nadi kadi*—nothing exists of one person.

So many twenties are, nothing exists of so many persons. The numbers over that are expressed in the same way as the numbers from one to twenty. “*nadi kadi*,” (lit.) a thing one, means a person, a man. Sometimes it may be translated “that fellow.”

There are no ordinals, unless these are ordinals. In form they may be.

The *k* is certainly verbal. In the Kw. dialect, *one* never takes *k*. It can be written either *iti* or *riti*.

The *r* is here the verbal preformative, 3rd. sing. In that dialect there is a pronoun *kitir* used where, in the Weasisi dialect, *nadi kadi*—“that fellow” would be used.

It is possible to explain *karilum*—five, as made of *kadi*—one, and *lum* (a variation of the Oceanic word for hand)—hand. This is exactly its form in the West dialect (Naviliag.) Compare *Eromanga sukrim*—five, with *Epi saka*—one, *Malekula soka*, *sikei*.

A bundle of cocoanuts (properly ten in number) are called *bulbula*. In making up a bundle of cocoanuts, the nuts are tied in pairs and then interwoven. Each pair of nuts is then counted as one. For use of numeral in dual and trial, see notes on verb.

tea, a common Oceanic word for one, is used in combination with **but**, as **teabut**—large.

IV.—THE PRONOUNS.

1. PERSONAL PRONOUNS.—The separate pronouns in the Weasisi dialect are:—

1st singular	ia <u>u</u>	I
2nd „	ik	thou
3rd „	in, o'ni	he
1st plural in.	kita', ita', (y)eta', ota'	we
1st „ ex.	iti'ma', (y)eti'ma'	we
2nd „	itu'ma', (o)tu'ma', (y)etu'ma'	you
3rd „	ila', (o)la', (y)ela'	they
1st dual in.	ki'lau	we two
1st „ ex.	iti'mlau, (o)ti'mlau	we two
2nd „	itu'lau, (o)tu'lau, (y)etu'lau	you two
3rd „	ilau, (o)lau	they two
1st trial in.	kitahal	we three
1st „ ex.	iti'mahal	we three
2nd „	itu'mahal, (o)tu'- mahal, (y)etu'- mahal	you three
3rd „	ilahal, (o)lahal	they three

The following are the known dialectic variations:—

I—iya' (W. D.), io (N.)

thou—yik (W. D.)

he, she, it—yin (W. D.)

- we (incl.)—kitaha' (Kw.), kitawa' (S.W.), katar (W. D.), ketat (N.)
- we (excl.)—kimaha' (Kw.), kimawa' (S.W.), ku'mar (W. D.), iti'mat (N.)
- ye, you—kimyaha' (Kw.), kimia (S.W.), ku'miar (W. D.), itu'mat (N.)
- they—iraha' (Kw.), ilia and iria (S.W.), ilar (W. D.), ilat (N.)
- we two (incl.)—krau (Kw.), kelau (S.W. and N.), ka'lau
- we two (excl.)—kimrau (Kw.), kimilu, kimru (S.W.), ku'mlau (W. D.)
- you two—kimirau (Kw.), kimilu (and *r* for *l*) (S.W.), ku'milau (W. D.), ilu'lau (N.)
- they two—irau (Kw.), iliu (and *r*) (S.W.)
- we three (incl.)—kitahar (Kw.), kitasal and kitasar (S.W.), ka'tal (W. D.)
- we three (excl.)—kimrahar (Kw.), kimasal, kimasel, kimasar (S.W.), ka'mal (W. D.)
- you three—kimirahar (Kw.), kimisel, kimisar (S.W.), ku'miel (W. D.)
- they three—irahar (Kw.), ilisel, irisar (S.W.), i'lel (W. D.)

OBSERVATIONS.—(1) The dual and trial pronouns are nothing more than the plural with numerals suffixed. These forms are used by the natives as if they were distinct pronouns, which they are in grammatical form.

(2) The particle *i* occurs at the beginning of every pronoun. When the pronoun is under government, it can be removed, substituted, or transposed—ola', yela',

o'ni. The k in kita', ki'lau, kitahal, is not used when the pronoun is under government. In the W. dialect, its use is limited to 1st incl. plural, dual, and trial. In the other dialects, it is found in the exclusives as well, and in the 2nd person of the plural, dual, and trial. It never appears in the 3rd person of any number. The k never appears in the singular, unless it be the k of ik. In the verb, k or h is the sign of the plural. According to Dr. Codrington, ko is probably the primary form of pronoun of 2nd singular in twenty-eight Melanesian languages. I conclude that the k in the plurals and the 2nd singular are distinct in origin.

2. PRONOUNS SUFFIXED TO NOUNS.—These are :—

1st singular, k—my ; 2nd singular, m—thy ; 3rd singular, n—his

1st plural, ta' (in.) — our ; 2nd plural, tu' ma'—your ; 3rd plural, la—their

1st plural, ti' ma' (ex.)—our

The dual and trial are formed exactly after the model of the plural, using, of course, the corresponding part of the dual and trial pronouns.

The singular suffixed pronouns are the same, so far as known, throughout all the dialects of Tanna. In these dialects the plural, dual, trial vary according to the forms of the pronoun in use in these dialects.

These pronouns are suffixed only to one particular class of nouns. These are names of what are regarded

as members of a whole, such as hand, foot, eye, hair, &c., if a person; limbs, roots, body, of a tree; a person's native place, some organs of a person's body, and his food and drink for immediate use.

These nouns will be found marked in the vocabulary

These pronouns are also used to form a pronoun prefixed to another class of nouns, and to form possessive pronouns.

3. DEMONSTRATIVE PRONOUNS.—This — **inu** (long form), **u** (short form.) This **u** is always suffixed as **niyanu**, for **niyan inu**—day this. That—**ico**, **akaha'**.

This last word is somewhat uncertain to me. It may be the plural of **ico**. It seems to mean the thing farther away than **ico**: **nadi ico nadi abula'**—that thing before spoken of. **ico** is used after the personal pronoun, both singular and plural, 3rd person. Thus in **ico**—it there; that is, the thing in question.

4. INTERROGATIVE PRONOUNS.—Who?—**ba**?, Kw. **sin**? plural **neba'**? or **neba' min**? Kw. **sima**? dual, **neba' mil**? Kw., **simumi**?; trial, **neba' milahal**?

Sometimes **i** is prefixed to **ba**, as **iba**?—he is who? The answer would be **i Lamai**—he is **Lamai**.

What?—**nak**?, Kw. **nufe**? **nak** is simply what? If **ico** be added, it means what is it made of? as, **nakico Atua**?—what is God? Kw., **nufena**?

5. INDEFINITE PRONOUNS.—Nadi kadi (thing one)—any one, a person; kitil (Kw., kitir)—a person one does not wish to name, or does not know; os—same as kitil. Neither of these words is much used in the W. dialect.

Nauvein—some, some of the people, some of the things; mini, suffixed to a person's name, meaning that person and those with him; tabusin—another person or thing, a different person; kadi—some, that is, any part of a thing; literally, one.

6. RELATIVE AND REFLEXIVE PRONOUNS.—**tem** is the only thing approaching a true relative pronoun. Instead of saying, "This is the canoe in which I came," the form of sentence would be, "I came in this canoe." But any personal pronoun can be used where we would use the relative pronoun. But, negau tem teabut—the canoe which is big (Kw., **si**).

There is a case in which it looks as if this **tem** has another form. **dolkumwa** is the exact translation of Kw. rosi—like, as if. rosi is ro—he makes, si—which.

The **t** in tem makes that word look as if it were verbalised.

dolkumwa suggests the recognition of this tem in another form—mumwa, a word used in quoting what a person has said; thus, "Matau yerumanug tamani-pen o'ni mumwa Martha, Martha," &c.—"but the Lord

said to her, saying, Martha, Martha," &c. The **m** in this case is the usual conjunction (?)

Other forms are **kumwa** and **tumwa**. I am not certain whether **o** should not be used instead of the **u**. There may be a silent **h** after the **a**.

Any personal pronoun can be given a reflex sense by the use of **aru** (Kw., atuk); thus, ba' tamol Atua? Kubwa, in tatul aru umei yen nunu'min—who made God? No, He exists of Himself only for ever.

7. SEPARATE POSSESSIVE PRONOUNS—These are only pronouns grammatically. These possessives are formed by suffixing the nominal pronouns (2) to particles about the exact nature of which I am not certain. Some think these particles are the article and prepositions; others suspect these particles were substantives. The pronouns are:—

rahak—my, mine; dial.: seiau, kapahak, kafak,
and tahak

raham—thy, thine; dial.: seim and seik (both in
Kw.), kapaham, kafam, taham

rahan—his, hers, its; dial.: savani, kapahan,
kafan, tahan

Here, it may be pointed out, we have the nominal suffix pronouns **k**, **m**, and **n**, with one exception. In 2nd person (Kw.) we find **seik** as well as **seim**. It will help to explain the forms still to be given if I point out the use of **raha** without the suffixes. Thus, inu nauoa raha Misi—this letter belongs to the mis-

sionary. The plural possessive is formed by prefixing **raha** to the personal pronoun minus the (k)i. Thus, we (in.)—kita', ours (in.)—rahata'. So with the dual and trial.

In Kw. dialect, **fei**, **savei**, and **savani** are used in place of **raha**. In W. dialect the possessives are uniform, taking **raha** throughout. In the Kw. dialect, the possessives uniformly begin with **s**, but in the 1st and 2nd singular a contraction has evidently taken place—we have **seiau**, **seim**. But in the 3rd singular we find **savani** as well as **savei**. If **r** can change to **s** we know **h** can to **v** through **f**. There can be little doubt that **raha** and **sava** are the same. **ni** we may take to be the pronoun or pronouns. This **savani** appears in all the other Kw. 3rd possessives with the **i**

In the Kw. dialect, the possessives in plural, dual, and trial, except in the 3rd persons, are formed by prefixing **sa** to the personal pronouns. Thus, **sakitaha**—ours, **sakinyaha'**—yours, but **savanraha**—theirs.

In the S.W. dialects we find **kapahak**—mine, and **kafak**—thine. The plural, dual, and trial are formed by prefixing **kap** to the personal pronouns.

In the West dialect it is **tahak**—mine, **taham**—thine. The others follow the above rule by prefixing **ta'** to the personal pronouns: **kafak**, **kauk**, **fak**—my; **kum**, **fum**—thy; and **kun**—his are all found as

pronouns in the Kw. dialect prefixed to a certain class of nouns.

The position of these pronouns in a sentence depends on the presence of adjectives, &c.; but these pronouns are generally placed before nouns of a certain class, as, rahak nau—my knife; nau rahak is also correct.

In asking questions, the possessive is put before the personal pronoun, and both follow the noun, as, nau raha ba' ?—knife belonging to whom ?

raha is never used without a noun or pronoun. All the other forms can be used separately, like English mine, &c., or with a noun. *See above.*

8. THE DEPENDENT-INDEPENDENT POSSESSIVE PRONOUN.—I use this name for want of a better. The pronoun I refer to is, in the W. dialect, composed of the particle **la** (Kw., **ira**), and the suffixes **k**, **m**, and **n**, &c. In the singular (I am not aware of the plural being used), these pronouns are :—

Person.	Weasisi.	Kwamera.
1st	lak	irak
2nd	lam	iram
3rd	la, lan	ira, iran

These pronouns have three distinct uses :—

(a) After, but separate from, certain nouns.

These nouns are—

kumerkumer ira (Kw.)—his ankle

pir ira (Kw.)—his backbone

numeva la—his anterior fontanel

nuk ira (Kw.)—his fat

tupalauaiva la—his lungs

noanakaukau(i) la—his rib

tupbewa' la—his stomach

ruki nau ira—his throat. (In the W. dialect, the construction is entirely different. *See ne'ntau*)

The *i* in *ira* is our old friend so conspicuous in the personal pronoun. Dr. Inglis, in his *Aneityumese Grammar*, gives *ira* as a preposition, the plural of *an*, meaning *in*, *of*, *belonging to*.

ra in Kw. = *la* in W. dialect. Natives sometimes add *n* to *la*. Whether this alters the meaning, or is incorrect, I am uncertain. Judging from usage in the Kw. dialect, suffixing *n* is incorrect. I am not aware that *la* or *ira* is used in any form but the 3rd sing., and with the above nouns.

(b.) These pronouns are used with the force of a relative pronoun. Then the suffix *n* is affixed to *la*, (Kw.) *ira*, as in the case of *raha* (*see* 7.)

The plurals, such of them as may be used, are formed in the same way as *raha*, possessive pronoun. This use, so far as I am aware, of this pronoun, is confined to the 3rd person.

Thus, *ik nokinafce nadi yakinun, mini nadi yakatavegi iau lan kum iau*—thou hast given thing I have eaten, and thing I clothe I (with) it, to me. Here *lan* refers to the clothing.

(c.) These pronouns are used with the force of personal pronouns. *la*, then, takes the suffixes *k*, *m*, *n*, and any of the plural forms, in the same way as *raha*, possessive pronoun. Thus, *nokasiru lak* (not *iau*)—do thou help me.

In Kw. dialect, *irak* (= *lak*) can take a preposition and the so-called article, *ik abi iau mupa narupunien ya nirak tafaga reraha yakino ipwet*—do thou pity me, and leave the debt in me, conduct bad I have done to-day.

In W. dialect *lak* would be used, and is equivalent to the English “my,” yet *rahak* would not be used. It is probable that the verb has something to do in the choice of the pronoun in these cases. *asiru*—to help, always takes these pronouns, which can then be used in any person or number.

9. POSSESSIVE PRONOUNS PREFIXED TO NOUNS.—There appears to be two of these. The one is prefixed to such words as signify a person’s head, friend, husband, wife, horns of a goat, spurs of a fowl, and the antennæ of insects. The other is, so far as I know, prefixed to one word only—the word for throat.

I give the pronouns with an example, and furnish nouns so used :—

(a)	1st singular	ra'kakaba	my head (that is, the occiput)
	2nd „	ra'mkaba	thy head
	3rd „	ra'nkaba	his head
	1st plural in.	ra'ta'takaba	our heads
	1st „ ex.	ra'ti'ma'takaba	our heads
	2nd „	ra'tuma'takaba	your heads
	3rd „	ra'la'takaba	their heads

There is no difficulty in recognising here our separate possessive pronoun **raha**, and but for the fact that it is here no longer a separate pronoun, could have been considered under 7. Here the **h** is nearly lost, but **ra** remains intact, and takes the suffixes **k**, **m**, **n**, in the singular.

In the plural, **ra** is prefixed to the personal pronoun as in 7. But there is an additional particle to connect the pronoun with the noun—**a** in the 1st singular, lost in the 2nd and 3rd singular, and **ta** in all the plurals. As this varies with the word to which this pronoun is prefixed, I suspect this particle is inserted for euphony.

The following are the nouns which take this pronominal prefix. The words are given in the 1st singular with the pronominal prefix. The pronoun, particle, and noun, are separated by hyphens.

1. Ra'k-a-kaba—my head (kaba means a knob)
2. Ra'k-ieli (no part.); 2. ra'hm-n-ieli—my-thy friend
3. Ra'k-ni-augwa'li—my spouse
4. Ra'n-badi (used only in 3rd person)—his horns
5. Ra'n-pili-ikau—his spur (lit., to-him sprout crooked)
6. Ra'niawanien—his nephew (son or daughter of a man's sister)

In the Kw. dialect, it is kauk-suaru, kum-'kunsuaru—my, thy, his spouse; but kafak-ieri, kafumiari (?) kun-iari—my, thy, his friend. In the West dialect, it is kupuk-ieli—my friend.

(b)	1st singular	ne'ci-tau	my throat
	2nd „	ne'm-tau	thy throat
	3rd „	ne'n-tau	his throat
	1st plural in.	ne'ta-tau	our throats
	1st „ ex.	ne'ti'ma-tau	our throats
	2nd „	ne'tuma'-tau	your throat
	3rd „	ne'la'-te-tau	their throats

The plural as usual. The particle appears in 3rd plural.

In Kw. dialect, a person's throat is ruki nau ira, three separate words. I should observe that all the words given above can be used as independent nouns; that is, not in any sort of connection. This suggests the idea that the things signified by the above words must have come to be regarded as possessed in a close manner at a time when the language had not attained

or lost the power of expressing possession by the usual suffixes, just as at the present time it does not possess the power of verbalising foreign words.

V.—THE NOUN.

1. The SUBSTANTIVE remains unchanged, whether used as a nominative or under government.

2. SUBSTANTIVES may be classified according as they affix a pronoun or not ; or they may be classified according to their origin—that is, whether they are verbal or substantival. Every substantive can be thus classified, but the classifications would not be co-extensive. A substantive may be verbal in its origin, and take or not take an affixed pronoun. As showing detail better, I take the origin as the ground of classification.

3. VERBAL NOUNS are substantives that can be or have been used as verbs. There are several ways of making nouns from verbs :—

- (a) The most common are the verbs that form substantives by prefixing the so-called article **n** and a suffix **ien** or **ia**. Thus, *afwaki*—to worship, *nafwakien* — worship ; *ariga* — to cough, *narigaien*—the cough. In the first case, *i* of the suffix is left out for euphony. Any verb, I believe, is capable of being made a substantive in this way, and the language has still the power of creating such nouns. The

suffix *ien* I suspect to be a contraction of *iken*—there. This I conclude from the names of places. *ien* and *ia* are common endings in such names, as, *Ibukagien* and *Nalugenia* (sometimes *ien*). But we have *katanum-ka'kil-iken* (lit., one buried the digging-stick there), *karui-mak-iken* (lit., one speared the pigeon there). *ien* and *ia* seem to be unconsciously interchanged by some natives. I am not able to determine what is the exact thought in a native's mind when a verb is thus made a substantive. *narigaien* may be the act of coughing or the cough itself. Verbal substantives formed in this way never take affixed pronouns. They take the separate possessive, as, *raham narigaien*—thy cough.

(b) Some verbal nouns are formed by prefixing *k* with a varying vowel. All the examples I have are confined to words for vessels and reptiles: *kiget*—louse; *kiug*—fly; *kunug*—mosquito; and *kekavau*—lizard. It possibly has the force of our *er* after the verb, as, *make*, *maker*. But we have also *il*—to dig, *kakil*—a digging-stick. Also *kil kava*, and *kil nipin*—a *kava* plant dug up by the roots, and a banana shoot dug up to be planted afresh. The separate pronoun is used in these cases.

(c) Verbal nouns are also formed by prefixing a particle beginning with *l*. Thus, *lenyan*—day,

(t)iyān)—it days; laben or leblaben—night, from aben—black; but nabuiēn—darkness; laulaung—9 a.m. (can be used as a verb); luslus—wasted yam root; le'neiyuv—evening, from te'neiyuv—it evenings. Separate pronoun is used.

(d) By prefixing the particle **n** to the verb without ien or ia. Thus arumanug—to rule; yerumanug—a chief, (plural, narumanug); narumanugien—the rule of a chief. A more conspicuous case is neai—sky, from eai—to float or hang as a boat at anchor; then neai-ien—the hanging.

There is a doubt, however, as to whether these words are from the same root. Whether capable of classifying with the above nouns or not, I hardly venture to say. For lack of certainty, I give here niaua—a skirt of grass, nel'ki—foot, nel'li—hand, nikale—the side, nau—knife or bamboo,

These are all verbals radically. A very clear case is nies—the wooden bailer of a canoe, from ies—to bail out water. Nouns of this kind indicate that it is likely that many substantives, in which we recognise verbal roots, are formed in this way without ien. Some of these nouns have **y** and **t** instead of **n**. Separate and suffix pronouns are used,

- (e) Substantives sometimes are formed from verbs by a prefix, such as **nim num, lau**. Thus, **nimil**—a pit, from **il**—to dig; **numwipu**—grandchild (in this case the verbal root is not clear); **numatelig**—the outer ear, from **atelig**—to turn; **lauakamnum**—deep sea, from **amnum**—to drink. It is to be observed that this mode of forming substantives is not confined to verbal nouns.

In old-folk-lore stories, **noanagei** as they are called, verbal substantives are formed by prefixing **kum**. Thus (Kw. dialect) **yakini kumkamasan, maregi ik inwa, kumkeraha**—I speak (what is) good, but thou thinkest that (it is) evil.

Amasan and **eraha** are verbs.

Separate and suffix pronouns are used.

These varying methods of forming substantives point to as many strata in the language. We have to deal now with the other class of substantives.

4. These I term **NON-VERBAL SUBSTANTIVES**. By this I do not mean that they are not derived from verbs. On a closer examination it is possible that many of these will yield verbal roots. All that I can say about them, is that they are not now capable of being used as verbs. It may be well to give examples as to how these are formed. The initial letters—

- (a) Vowels, with the exception of **i** (sometimes changed to **e**) and **u**, are never used at the beginning of a substantive. The exceptions are: **ilu**—a kind of pigeon, and names of places. But these are mostly compound words, and contain verbal substantives, **etam**—a person. But it is a question whether **tam** is not the substantive. This form (**itam**, **itam**, and **etam**) occurs only when the word is under government.

There is also **imwa**—house; **iman**—the house in which one dwells, or his native place; **imeium**—the house at the public square, the square itself (lit., house of club, contracted from **imwa neium**). **imwa** can take **n** before it; the other two do not. Also **elahonu**—a house in a village. But this must be a compound word, all the parts of which are probably verbal. **U'gen**—the Deity. (In the Kw. dialect, this is **Kumesen**.) The foreign word **utut**—a flea; **une**—cockroach.

- (b) Nouns beginning with consonants. We have no examples of substantives in **b**; there are adjectives. None in **d**. Few in **f**, such as, **fuaga** (probably verbal)—the ends of hull of a canoe, and some names of persons that are foreign. In **g** (**ng**), **gerei**—a duck is the only example I know. None in **h** that is required in the verb. There is no **j**. It is probable that all substantives beginning with **k** are

derived from verbs. So those in **l**. Substantives in **m** are not certain. Some of them look as if they contained verbal roots. We have, *man*—a shrimp : *mak*—a kind of pigeon ; *mahau*—a star ; *maung*—moon ; *nutigar*—sun. It is probable that these were verbs, and that the **m** is a contraction of the prefix **nim** and **num**. Non-verbals beginning with **n** are sufficiently numerous to require no examples. The point to be observed is that this **n** cannot be taken away and the sense be left in the word. Thus, *nigi*—a tree, wood : *negau*—a canoe ; *nigum*—fire. It is highly probable that *nig* is the root common to all. If the **n** be taken away, there would be no longer any sense in any of these words. There are very few non-verbal substantives with **p** initial. **pitan** is an example. In this word the final **n** can be omitted. **p** is probably adjectival. If it be taken away, we have the stem **ita** or **eta**, which is found in *yetam*—a person ; *yetamini*—mankind (Kw., *yermama*) ; *yeruman*, and *yeluman*—male. (See Mr. Macdonald's "Oceania," pp. 124–5.) It is not certain that non-verbals begin with **r**. All examples that I have of initial **s** are verbals. The only certain case of **t** is *tafaga*—conduct. In form it looks like a verb. In **v** and **w** there are none certain. **y** is a very common initial in the names of places, persons, and things, but it is a movable particle, and cannot therefore be regarded as a part of the noun.

- (c) As in the case of verbal substantives, nouns (compounds, of course) are formed by prefixing the syllable **num**, as, *numanigum*—fire-place; *numanahu*—gutter of a house.

The foregoing notes reveal the fact that a very large number of words can be used as verbs or substantives. A study of the endings of nouns would tell us a great deal. This I have not been able to do.

5. The REDUPLICATION of the substantive is not uncommon. Sometimes the whole word, sometimes one syllable. The effect is to belittle, magnify, or multiply the thing named. Names of insects are often cases of reduplication, as *muliekimulieki*—a kind of lizard. Sometimes it makes a plural, as *netin*—his child, *nianetin*—his children.

6. THE PLURALS are marked in three ways:—

- (a) By reduplication. Thus: *sua'kaku*—a male child, *sua'alkala*—male children.
- (b) By suffixing a terminating **min**. Thus: *kuri*—a dog, *kurimin*—dogs.
- (c) By a prefix **n**. Thus: *yetanimi*—a man, a person; *netanimi*—men, persons, people. *yeranis*—ghost; *naranis* (c is changed to a)—ghosts. *yeruman*—male; *numan* (short u instead of e and r lost)—males; *petan*—woman; *nepetan*, *nepetanmin*, and *petanmin*—women.

7. Substantives have no GENDER. That is always indicated by the use of the words **yeruman**—male and **pitan**—female.

8. Nouns have a CONSTRUCT CASE. Thus: **neti Lamai**—the child of Lamai; **yetam Ipore**—a person of Tanna; **nauugwut imak**—the people of my native place.

In Kw. dialect the Construct case of a noun is generally marked by **i** suffixed to the first noun, but not always.

In W. dialect it is so to some extent, as **nauveti nuh**—the stone (sacred) of yam (that is for producing yam); **nel'ki tami**—the foot of a person.

VI.—THE ADJECTIVE.

1. True adjectives are few. These may be divided into two classes :—

(a) Those that cannot be verbalised. Such as **mita**—mature; **nien mita**—cocoanuts that are matured but not dry; **matu**—dry, **nien matu**—cocoanuts that are dry; **matig**—soft, as **nipin matig**—bananas that are soft; **marug**—mellow, as **nipin marug**—bananas that are mellow. The two last have adjectival **g** ending.

erafwini—all, should be capable of use as verb, yet it is not used in any other form than this, no matter though the noun it qualifies be singular or plural.

Another word, usually an adverb, is used as an adjective after the manner of the last word, agen—very; but manug agen—a real fowl, that is, a specially good fowl.

purhien—true, is an adjective that is never used as a verb, but can be converted into a noun: nupurhien—truth.

The word rarupunumun—wild, is a word used in W. in no other form. It has the Kw. verbal preformative **r**, and is taken over complete by this dialect, and used as a pure adjective.

(b) The second class of adjectives are words that may be used as verbs. Such are words expressing colour: ervarev—red, aben—black; words expressing size, greatness, quantity, straightness, crookedness: as, asoli — great, akaku — small, a'rua'ru—straight, ekau — crooked, ekauekau—very crooked, amasan—good.

Asoli and amasan are not verbalised in W. dialect, but they are in Kw.

The others prefix the 3rd singular verbal particle **t**, as takaku, ta'rua'ru. In this respect, asim—sacred, is an exception; it never takes the **t**, which would make dasim—much. But it can take the 1st singular verbal particle; thus: yakasim—I am sacred. asim—sacred, is from

avsim. In W. dialect, yakavsim is a sacred place ; dasim (never used without 3rd singular verbal particle) must be from a different root.

There are other words that, like dasim, one would expect to find in a pure adjectival form, which are always verbal in form. These are : teabut—large, tauver—good, tera—bad. These words are not used in the plural.

Tera has a shortened form (**ra**), which can be supplied to a verb, as yakagahadira—I am speaking nonsense.

There are some adjectival words used in the plural, but these are verbal in form ; such is kofuk—many.

2. The comparison of adjectives. These hardly admit of classification. It will give most information if I just give examples : tauver—good ; tauvera—good only ; tauveribus—good by itself ; tauveragen—good very ; tusauverien—not good ; tauver-akaku—good a little ; tusauveribukien—good not much ; tauveramatig umei—good, gentle only. tera—bad ; terabuk—bad great ; teabut—large ; teabutagen—very large. iw'aker—near ; iw'akeragen—very near. isau—far away ; isauagen—very far away ; isau-iwa'ker—moderately far away (lit., far away close).

VII.—THE VERB.

1. To master the verb of the Tannese language is to master the language itself. I claim to have done neither, but shall endeavour to set forth here what I know of the verb in this dialect. And in doing so, I wish to express my indebtedness to Mr. and Mrs. Watt for the aid they have given me in acquiring a knowledge of the Tannese language, especially that of the verb.

A very great number of the words in this dialect can be used as verbs. But there are some that are no longer verbs. This dialect seems to have lost the power of making verbs, either with its own materials or foreign words. It would be thoroughly in harmony with the principles of the language to say to a native, "ik nukawash rahak kot"—"do thou wash my coat." (There is no word in this dialect for *washing* clothes.) But no native would ever say that. The difficulty is got over by the use of an auxiliary verb, a thing new to the Tannese language. Hence a native says, "ik nukol wash rakak kot"—"do thou *make* wash my coat." So also, dol lus-him lan—he makes lose him (pigeon English) it; and, dol trai-him lan—he makes try him it.

This brings us to the simplest form of the verb. Whatever the root, every verb begins with a vowel. To take away this vowel is to leave the word without meaning. This vowel may change from one to another on account of the influence of adjacent

vowels or consonants, but it cannot be dispensed with, and the meaning remains in the word.

This simplest form of the verb is used very generally in the 2nd singular imperative. And unless this vowel, or any others, are influenced as above, this form of the word, which I call the *stem*, remains unchanged throughout the so-called conjugations of the verb.

The term "conjugation" is not applicable to the Tannese verb in the same sense as it must have in Greek or Latin. For this I reserve the term used in Hebrew, *species*. But the initial vowel of verbs suggests a classification of verbs on this principle, which I adopt. We find: ani—speak, elaho—set down, it—lead, os—take, un—eat. Each of these I call a conjugation: A conjugation, E conjugation, and so on.

Deferring the question of species, I shall deal now with what I call the PRONOMINAL VERBAL PREFORMATIVES. These are :—

1st singular	yak	Kw. dia. yak	I
2nd „	nuk	„ ik, tik	thou
3rd „	t	„ r	he
impersonal	k	„ k	one
1st plural in.	kot	„ sa	we
1st „ ex.	yakot	„ yah	we
2nd „	nukot	„ hi	you
3rd „	kot	„ h	they
1st dual in.	kw, ku, ki	„ krau	we two
1st „ ex.	yakwa,-ku,-ki	„ yarau	we two

2nd dual	nukwa,-ku,-ki	„	irau	you two
3rd „	kw	„	krau	they two
1st trial in.	ki'l	„	sar	we three
1st „ ex.	yuki'l	„	yahar	we three
2nd „	nuki'l	„	hiar	you three
3rd „	ki'l	„	har	they three

The points to observe are that these preformatives, whatever their origin, are (1) not substitutes for the personal pronoun. The pronoun may be omitted, but these never, except in the cases mentioned below. (2) They appear to have no influence on tense, mood, or voice. These influences are effected by other particles. (3) Though not always omitted, they may be in the imperative subjoined clause, and in the negative form of the verb. (4) They ought to be written, in my opinion, attached to the verb. They are regarded by the natives, I think, as part of the word. In some cases, nothing else can be done with them.

3. We have now to consider the particles that are used to give *emphasis* to the verb. They are the substitutes for tense, mood, and voice in other languages. They combine with the pronominal prefixes given above, so much so as to be difficult of recognition. I cannot profess to classify or explain these particles. Some of them are clearly *temporal*, some are *modal*, some appear to be both. They may be placed in front of the above pronominal prefixes, or after them, or in them. They are : o (Kw. t, ti tî), am, aman, upan (Kw. pu in yapuk, tapuk), amat (Kw.

amam), in (also im in Kw.), umwa (probably compound, Kw. inwa), and up (Kw. ip.)

In Kw. there are several compound particles which vary the emphasis. Thus, inam, amam, iwunwa, from uv, in, and wa. The meanings will be got best from the paradigms of the verb. In the paradigms, the emphasising particles are indicated by different type.

4. The forms thus given to the verb I have called *Species*. The Imperative is given first, as showing the simplest form of the verb. A hyphen separates the preformative and the word itself. All the forms may not occur in the word given, but these are given here to show what they would be if they did occur.

The 3rd person is given first, as being simple. Trial and dual, when regular, are omitted for brevity.

A CONJUGATION.

FIRST SPECIES.

IMPERATIVE—

2nd singular	ani, ani-to, nuk-	say or speak thou
	ani	
1st „	apa' yak-ani-to,	let me say
	apa' yak-ani	
3rd plural	apa' kot-ani-to	let them say
2nd „	onukot-ani-to	say ye
1st „	apa' kot-ani-to	let us say
2nd dual	onuku-ani-to	ye two say
1st „	apa' kw-ani-to	let us two say

2nd trial	onuki'l-ani-to	ye three say
1st „	apa' ki'l-ani-to	let us three say

PRETERITE OR PRESENT TENSE—

3rd singular	t-ani	he says or said
2nd „	nuk-ani	thou sayest, &c.
1st „	yak-ani	I say, &c.
Impersonal	k-ani	any one says, &c.
3rd plural	kot-ani	they say, &c.
2nd „	nukot-ani	ye all say, &c.
1st „ in.	kot-ani	we all say, &c.
1st „ ex.	yukot-ani	we say, &c.
3rd dual	kw-, or ku-ani	they two say, &c.
2nd „	nukw-, or nuku- ani	ye two say, &c.
1st „ in.	kw-, or ku-ani	we two say, &c.
1st „ ex.	yukw-, or yuku- ani	we two say, &c.
3rd trial	ki'l-ani	they three say, &c.
2nd „	nuki'l-ani	ye three say, &c.
1st „ in.	ki'l-ani	we three say, &c.
1st „ ex.	yuki'l-ani	we three say, &c.

FUTURE (INDEFINITE). (The Kw. dialect has in this an Imperative.)

3rd singular	ot-ani	he will say at any time
2nd „	nukot-ani	thou wilt say „
1st „	yakut-ani	I will say „
3rd plural	okot-ani	they will say „
2nd „	onukot-ani	ye will say „
1st „ in.	okot-ani	we will say „
1st „ ex.	oyukot-ani	we will say „

Dual and Trial are same as plural with the numeral particle, as in the preterite.

SECOND SPECIES.—UPAN.

IMPERATIVE wanting.

PRETERITE, or PRESENT (?), or FUTURE (Kw. future tapuk-ini) Tense and Mood.

3rd singular	tAPAN-ani	he has just said
2nd „	nukAPAN-ani	thou „
1st „	yakAPAN-ani	I „
impersonal	kAPAN-ani	anyone „
3rd plural	kUPANot-ani	they „
2nd „	nukUPANot-ani	ye „
1st „ in.	kUPANot-ani	we all „
1st „ ex.	yukUPANot-ani	we all „
3rd dual	kAPANw-ani	they two „
2nd „	nukAPANw-ani	ye two „
1st „ in.	kAPANw-ani	we two „
1st „ ex.	y(uk)APANw-ani	we two „
3rd trial	lokAPAN'l-ani	they three „
2nd „	nukAPAN'l-ani	ye three „
1st „ in.	kOPAN'l-ani	we three „
1st „ ex.	yukOPAN'l-ani	we three „

Note.—Sometimes the future particle **o** is prefixed to 3rd singular, as otapanani, all the persons of the plural, of the dual, and of the trial, except the 3rd person. This (the above) form of the verb is used to express the subjunctive. In the Kw. dialect, the subjunctive particle **ip** (on closer examination, I find that **upan** or **upan** is a compound of **up** and **an**) can be used with any species; even its own compound **yapuk**, giving a subjunctive sense to the verb.

THIRD SPECIES.—AM.

PRETERITE or PRESENT with Past Sense. The only tense.

3rd singular	tAM-ani	he said
2nd „	nukAM-ani	thou saidst
1st „	yakAM-ani	I said
impersonal	kAM-ani	anyone said
3rd plural	kUMot-ani	they „
2nd „	nukUMot-ani	ye „
1st „ in.	kUMot-ani	we „
1st „ ex.	yukUMot-ani	we „

Dual and trial as First Species.

FOURTH SPECIES.—AMAN.

FUTURE (certain, but far off).

3rd singular	tAMAN-ani	he intends to say by and-hye
2nd „	nukAMAN-ani	thou, &c.
1st „	yakAMAN-ani	I, &c.
impersonal	nukAMAN-ani	anyone, &c.
3rd plural	kUMANot-ani	they, &c.
2nd „	nukUMANot-ani	ye, &c.
1st „ in.	yak kUMANot-ani	we all, &c.
1st „ ex.	yukUMANot-ani	we, &c.

Dual and trial as First Species.

FIFTH SPECIES—AMAT.

ETERNAL TENSE (always have done so and do now)—

3rd singular	tAT-ani, or tat-ani	he always says
2nd „	nukAT-ani	thou, &c.
1st „	yakAMAT-ani	I, &c.
Impersonal	kAMAT (?), kAT-ani	any one, &c.
3rd plural	kAUT-ani	they, &c.
2nd „	nukAUT-ani	ye, &c.
1st „ in.	kAUT-ani	we all, &c.
1st „ ex.	yukAUT-ani	we, &c.

Dual and Trial by prefixing the dual and trial preformatives to the above singular, as, kwAT-ani, ki'lAT-ani.

SIXTH SPECIES—IN.

PERFECT TENSE—

3rd singular	ticIN-ani	he has said
2nd „	nukIN-ani	thou, &c.
1st „	yakIN-ani	I, &c.
Impersonal	kIN-ani	any one, &c.

3rd plural	kINot-ani	they, &c.
2nd „	nukINot-ani	ye, &c.
1st „ in.	kINot-ani	we all, &c.
1st „ ex.	yukINot-ani	we, &c.
3rd dual	kINw-ani, &c.	they two, &c.
3rd trial	kIN ^l -ani, &c.	they three, &c.

SEVENTH SPECIES—**UMWA.**

CITATORY VERB—

3rd singular	tUMWA(inotani)	he says that (he will say) [&c.
2nd „	nukUMWA	dost thou say that,
1st „	yakUMWA	I say that, &c.
Impersonal	kUMWA	saying
3rd plural	kotUMWA	they say, &c.
2nd „	nukotUMWA	ye say, &c.
1st „ in.	kotUMWA	we all say, &c.
1st „ ex.	yukotUMWA	we say, &c.

Note.—These are the only forms in which this occurs. There is no perceptible trace of any verb in the above meaning speak or say, yet this is the meaning it really has. In the Kw. dialect, it takes various emphatical particles, so as to vary the emphasis. See TABLE OF SPECIES.

6. A TABLE SHOWING DIFFERENT SPECIES OF TANNA VERB.

SPECIES.	EMPHASIS OF	WEASISI DIA.	KWAMERA DIA.	TRANSLATION.
1	person or none	yak-ani	yak-ini	I say
2	futurity (uncertain) condition & futurity	yakut-ani yakAPAN-ani	tak-ini yAPUK-ini TAPUK-ini yakAM-ini	I will say at any time I have just said &c. I intend to say by-and-bye I say or said I will have said
3	past time	yakAM-ani		I always say
4	future completion	yakAMAN-ani	yakAMAM-ini	I have said
5	eternal time	yakAMAT-ani	(yakIN-ini)	yakinini not used Kw.
6	completion	yakIN-ani	yakIN-uni	
	Note combination of particles. This forms a localism, but not generally in use here.	yakinAMAT-ani	yakinAM-ini	I was saying
7	UMWA citation	yakUMWA (yak ani)	yakWA (tak ini) {takWA (tak ini) yakINWA (tak ini) takINWA (tak ini) yakUVUNWA " } yakUV-uni	I say that (I will say) I will say that, &c. I said that (I would say) I will say that (he is to say) I have said that (I will say) I have said
8	UV	These combinations are not in use, so far as I know, in the Weasisi dialect. not in use		

VII.—GENERAL OBSERVATIONS AND PARTICLES.

(a) It is unnecessary to give paradigms of the **e**, **i**, **o**, and **u** conjugations. The only difference is the changes in the vowels of the preformative, and sometimes in the stem through the vowels of the stem. Thus, **yakuven**—I go, **ki-aven**—we two go, instead of **kwuven**.

(b) **THE IMPERATIVE**.—Usually the simple verb is used. Thus, **uva**—come; but also, **uva—to**. To us there seems no difference. But there is in the native mind. Sometimes the preformative is added. In the native mind there is a difference. The suffix **to** can be added. **upa'** is used with 1st and 3rd person. **upa' yakani** might be translated—stop, I will speak. Then there is **na**, as, **uvena**—go thou.

(c) **ADVERBAL SUFFIXES**.—These may be suffixed to any person of certain species of the verb. These are :—

(1) **rucis** (Kw., **raka**), meaning already. Suffixed species 1, 4, 6, and 8, as, **yakani rucis**—I said it already, &c.

(2) **a** (Kw., **ihi**), and **uma** (Kw., **a**), meaning while, only, just. Suffixed to species 1 and 3.

(d) There are three suffixes of direction for the verb. These are used after such verbs as **ani**—speak, **ol**—do for, **afa**—give. The suffix used depends on

the person that is the object of the verb's action. The suffixes are :—

(1) With the 1st person, **pa** is used, as, anipa speak to me : olpa—do it to me : afa—give it to me. In this last case a contraction has taken place. The two last letters of the verb serve for the suffix as well as part of the verb. This is more apparent in 2nd and 3rd persons.

(2) With 2nd person, **pina** (Kw., pih) is used. yakanipina—I say to thee : yakolpina—I do to thee ; yakafina—I give to thee. (The **p** coalesces with the **f** of the verb ; the final **a** of the verb is lost or represented by the **a** of the suffix.)

(3) With the 3rd person, **pen** (Kw., pen) is used. Thus, anipen—speak to him ; olpen—do to him ; afen—give to him (p of the suffix and final a of the verb have disappeared.)

(e) The negative particles for the verb are **us** (Kw., apwk and pwk) and **ien**. Thus, tagatuan (Kw., rahatan)—he teaches ; tus-agatuan-ien (Kw., repuk-ahatan-u'ma)—he does not teach. The **us** is placed between the preformative (**t** Weasisi, **r** Kw.) and the stem, the **ien** after the stem, and in the Kw. dialect may be removed a considerable distance from the verb.

(f) The endings of verbs have not been fully studied ; but as far as I have gone in this direction, I would say that there are two kinds of endings. (1) Vowel endings.—Verbs with vowel endings indicate incompleted actions or conditions. Thus, *aharu* is to set a thing down, as a bucket with water, or a basket with things in it. *aharug* is to sit down, as a person would. There are, therefore, (2) consonantal endings, which mark completed action. Verbs are all active ; there is, I think, no passive. These active verbs might be classified as transitive and intransitive. But this hardly expresses what they are. I prefer complete and incomplete action or state. A verb may be both transitive and intransitive, as, *ol*—do. Such a verb may have its action continued by means of particles and prepositions. Some verbs govern a substantive direct ; others do so with a preposition. Such is the case with the complete action *ani*—speak, which, besides taking the directive particles of persons, has the preposition *o*. Thus, *anipen ola*—speak to, or tell them. The incomplete action *afa*—give takes **kum** before the object.

(g) There is a particle *i* used after the verb, which I take to be a preposition. But it may be *i* of the personal pronoun. Its position varies. Thus, *yaku'i* ?—shall I paint this ? *negau katauugwun puka'i*—a trough for feeding a pig with. *taupen*—he accompanies (goes with) him. *nimwa, kol kabili* ?—a house, going to make it with stones ? *yaku' nupaui* ?—shall I paint the studs with ? [tar understood]

(h) Questions are asked with a negative after a conjunction. *ik nukabuli laben wa kubwa? kubwa*—did you sleep in the night or not? No; meaning she did sleep. There are verbs that have a privative meaning. Thus, to remember is *nicin tata'ti*—his heart opens. But *talū*—he forgets; *tusaluien*—he does not forget, that is, he remembers. And *ta'run*—he knows; *taruru*—does not know: *tusaruien*—he does not not know, that is, he knows.

(i) The only thing approaching a causative is **au** prefixed to one or two verbs. *atul* is “to stand”; *au'matul* is “to set up,” make a stick stand up.

(j) Most verbs can be reduplicated to indicate continuance, intensification, or repetition of the action.

(k) There are a number of compound verbs, such as, *atuaros*—go till you come to.

VIII.—ADVERBS.

I give here all words used in an adverbial sense, except adverbial adjectives so used. The adverbial idea is often so expressed. *Atau*—hear, *tauver*—well (but literal “it is good”). Some of the words given are properly adverbs, but can be verbalised. *Bahau*—down westward, a direction; but *tatahau*—he goes down westward. I am not able to classify the adverbs given with satisfaction, but I give them as they answer to the ideas expressed by the English words where? when? how? It seems to me that the

radical idea in the native mind is that of place only—here and there. Even the conception of time is this: now-here, then (past and future)-there. The notion of manner is later in origin, and is expressed generally by compounds, probably indicative of place. Some words answer to more than one question, where? when? A figure after the word shows to which other class it can belong. The order is alphabetical.

1. Adverbs answering to *where*?—

aha—there, whose is that?

aho—down, in combination with verbs; elaho—lay it down

akaha—that a little further away

bahau—the direction facing the palm of a man's right hand as the person faces the sea; that is, his left hand side

bakol (3)—everywhere, used only in verbal form

bale—truly; sort of an exclamation

ba'ruven—where?

batigum—down outside

besi—the opposite of bahau, therefore on a man's right hand as he faces the sea

bula—that's it (affirmative and approving answer)

busin (3)—alone, by himself, only

dica—does not exist (used as a verb)

ihia—where? (In a native's mind there is a difference between this and ba'ruven)

ika—here (the opposite of iken)

iken—there

ilis—above

i'lua—outside

imwa—inside (a noun meaning house)

- isau — far away
 isupe — down from (used as a verb)
 iw'aker — close
 kokan (3) — behind the back ; with verb tevi-
 kokan — drag behind the back
 le'tani — earthwards (nitani — ground)
 na — there ; suffixed to the imperative of uve — go
 uvena — go there
 nalugen — between (a noun)
 nowan — its within (a noun), as nowan nibai —
 within the wall, that is, in the space enclosed
 by the wall
 pa — towards me (used after the verb)
 pa' — down in front of a person, seawards. The
 starting point of the other three directions :
 bahau, besi, pari. It is the direction in front
 of a person's hand spread just in front of
 him, with palm downwards, with the fingers
 slightly elevated. (Can be verbalised)
 pari — upwards, inland, opposite the back of the
 hand, raised over the shoulder, as a person
 faces the sea. Ipari, name of Tanna here
 pen — there to him (suffixed to verbs)
 pina — there to thee (suffixed to verbs)
 to (suffixed to imperative of verbs) ; uvato — come
 to me
 telau — surrounded (it is a verb)
 upaha — it is there (used as a verb)

2. Adverbs answering to *when* ?—

- auupun — first, in front, before (a verb)
 mun (3) — again, also
 na'gen ? — when ?

ne'niyiv—yesterday
 nia—the day before yesterday
 nuva'—long ago (past)
 nupwiu'mini—presently, now (?)
 olauug—to-morrow (*see* rauwe)
 onia—day after to-morrow
 onuva—long ago in the future
 oyakisil—at the third day to come
 pufupum—by-and-bye
 ruces (3)--already (suffixed to verbs)
 rauwe—to-day (*see* table below, and note)
 rauweu—this very day, now, this minute
 yakisil, yakuvert—at the third, fourth day (past),
 and so on

Note.—It will be well to point out how the days are expressed. For this a table is given. The days are counted as past and to come. In doing this, the present day is left out, and going back, yesterday (or rather last night) is named as the little finger of one hand is turned down in towards the palm; the day before that as the next finger is turned down; and when the third finger is turned down, the day is called ya-kisil—at the three [day understood]; and so on, till the five fingers are all closed. So with the days to come, the future particle **o** (used with the verb) is prefixed to indicate that they are future. **olauug** is no exception; for **l** takes the place of **r** in rauwe—to-day, and **ug** for **we** is according to rule. We have, therefore, this table :—

PAST.			FUTURE.		
to-day (not counted) ...	rauwe	(not counted) ...	to-day		
yesterday ...	ne'niyiv	1	olaung ...	to-morrow	
day before ...	niya	2	oniya ...	next day	
at third ...	yakisil *	3	oyakisil ...	at third	
at fourth ...	yakuvert	4	oyakuvert ...	at fourth	
at fifth ...	yakarilum	5	oyakarilum...	at fifth	

Note.—* niyan—day ; ti-yan (verb)—it days, that is, becomes day.

3. Adverbs answering to *how*?—

agen—very (suffixed to other words, almost to any part of speech)

a'—what, how, why (prefixed to the stem of the verb)

a'rol—what, how, why ; from a' and ol (to make)

aliwuk—quickly, hurry up (also a verb)

bakol (1)—see there

bodi—the whole

busin (1)—alone. *See* 1

ei?—who did it? who? what is it?

kubwa (1)—no, no one, nothing, nowhere, opposite of o'o—yes

kokan (1)—(see there)

kumwa—thus (always following dol—he makes),
dolkumwa

kuva—how many?

matig—gently

mau—(number of) times, mau kisil—three times

min, mini—(suffixed to substantives, indicating many)

mun (2)—again and again, often

o'o—yes (just a breathing with partly open mouth)

ruces (2) (suffixed to verbs)—(take) out of

purhien—truly (can be made into a noun)

ra—very (suffixed to verbs and adjectives), as tauvera

telau—surrounded (1). (It is a verb)

uma—alone, it only

umei—any how

wewahei—quickly

IX.—PREPOSITIONS.

The prepositions are few; but some other words are called to the aid of real prepositions.

1. Prepositions of place are:—**ya, ye, yak, yen, en, i**; meaning—at, in, on, from, with. These all govern nouns and pronouns. They are all found as the first syllable of names of places. They have nothing to do with verbs.

2. Prepositions of instrument:—Besides meaning at, &c., **i** means with. It is probably the **i** referred to under the verb. Kol kabil—make with stone. It is always the last of the sentence.

3. Prepositions used to complete the action of the verb. These are:—**o, kum, pa, pen, pina**. **o** is probably the future particle, and means to or for. Anipen olate—speak to them; that is, tell them,

Tamol ota—he did it for us. If the verb governs the object, the preposition is omitted. **kum** is used after certain verbs. Thus, amus pa kum iau—tell to me; afen kum in—give to him. This preposition always has reference to a person, never to a place. **pa, pen, pina** are the suffixes appended to the verb, and may be considered to have something of the preposition about them. But they have no governing power, as may be seen above, where one is suffixed to the verb and a preposition has still to be used.

4. Prepositions that are other parts of speech. The nearest to a real preposition is **isupe** (given as an adverb)—down from, but it always has a verbal form. **lau** is a very common prefix to names of places (explained by Dr. Codrington as being derived from a word meaning the sea.) Here it has the force of *at, on, or in*. **batigum** has been given as an adverb. At times it probably has a prepositional use; then it means *below, underneath*. **mumwa**, the verb of citation has sometimes the meaning of, *on account of*.

X.—CONJUNCTIONS.

These are few :—**mini, ma, m, matau, wa, nokol**.

mini—and, connects substantives. It is sometimes used after the name of a person, and then means *that person and those with him*.

ma—for, is used independently, and only in one construction. If a native brings something to sell,

you ask what he wants for his stuff. His answer is, *ma tobako*—for tobacco, or whatever he wishes.

m—and, connects verbs: thus, *nukuvena metanipen ohni*—go thou and tell him. It really connects sentence clauses.

matau—but, is the conjunction **m**—and, and the verb *atau*—hear.

wa—or, contrasts, and is used in asking questions.

nukol—if, lest, is the verb *ol*—to do, with a preformative.

XI.—INTERJECTIONS.

The nicety and force of exclamations depend on the tone of voice and the facial contortions. Hence the same exclamation can be given a variety of meanings in this way. A native can say a great deal without uttering a sound. By closing the lips and pushing them out, he can say “no” with disgust. By lifting the eyes and brows he can assent without indicating his feelings. There are chuckles and nods instead of words. When we come to sounds, we find expletives in varying degrees of development, from a mere breathing to a whole sentence. These are :—

e'!—a sound made to attract a persons notice. It is not a vocative, though nearly one.

wo-o-o!—surprise. Whether to be pleased or not, one is not sure,

ei ?—the person evades saying whether he knows or not. The amount of evasion depends on the tone of voice.

us !—clear out ! Said to a fowl

awe !—alas ! The amount of grief depends on the tone

ipo !—disapproving surprise. Our “God bless me !” or click with the tip of the tongue.

atau !—look out ! (literal, hear !)

ita !—come along ! (exhortation)

ihia ?—where ?

aliwuk !—hurry up there ! (a verb)

in !—what’s he doing !

kositen !—well, well ! Pleasure or disgust according to the tone. Lit., “taking his mother”

yuma !—my mother

kosisua !—wonderful ! Praise

awe tata, Nalabini !—alas my father, Nalabini !

kabi keikei !—O ! my darling ! (spoken to a child)

In a hand-to-hand fight, a person will name his chief or an ancestor as he deals the blow, but so as to be heard after the blow. Oaths of cursing are generally obscene and impure, figures drawn from the habits of animals.

NARRATIVE IN KWAMERA DIALECT.

THE STORY OF UUNGANEIVEIVA.

Uunganeiveiva rabrane’ma reven merahi miponi masiken muraha minwa tiraru. Rarupi miponi ya nupugi karer murkurau ya nikaren mupa sikisi raka

teken maru muvahi sabba riti mabran ivi mavisi
 kwanmari meven minwa, tirerahi miponi. (In) rinwa,
 "Mipuk, pa yakerahi ik." Maregi miponi rinwa,
 "Ik yermepa, kaha riwun." Maregi rupuni rinwa,
 "Yakini kumkamasan, maregi ik inwa, kumkeraha."
 Reven mavahimi tekenabrane'ma muvihi merahi.

In a ro ya'mini, same'ma mame'ma anan. Ripinupa
 rupuni rerahi sipinamara mipinamauia mepuke'ma
 anan u'ma.

Munganeiveiva having-become-an-old-woman (lit.,
 old-womans, a verb) goes and-takes-in-her-arms her-
 grand-child and-walks-with-the-aid-of-a-stick and-
 goes-down-seawards in-order that (she) shall-bathe.
 (She—no pronoun used as a nominative) sets-down
 her-grandchild in a-cavity-of a-white-coral-rock and-
 sheds her-hide and-bathes and-goes-takes a different
 one and-becomes-a-woman young (lit., young-woman)
 and-girds-on a-kwanmari (a girl's skirt) and-goes
 in-order-that (she) shall-take-in-her-arms her-grand-
 child. (She) says-that, "My-grandchild, let me-take-
 up-in-arms thee." But her-grand-child says that,
 "Thou (art) a-different person, my-grand-mother
 is-not-here." But her-grand-mother (different from
 the above) says-that, "I-speak good" (a noun), "but
 thou sayest-that, evil." (She) goes and-takes-again
 the-old-woman-hide and-goes-her-wards (2nd person
 directive where now the 3rd, pen, is used) and-takes-
 (her)-in-her-arms,

MORAL

It only is-made like-this (that) we-always-die and-always-die very (anan). If-(she)-had-not-hindered her-grand-mother to-take-(lit., takes)-(her)-in-her-arms we-would-have-remained (that is, lived) and-always-have-been-casting-our-(?your)-skin and-would-have-died very not.

Note the position of **anan** between the verb and its negative. Note also all present tenses are used in the narrative of a thing long past, but past tenses are used in a thing that is both present and future. The native mind transposes itself at will to make a past act present and a future act past.

GRAMMAR

OF THE

LANGUAGE OF FUTUNA.

By DR. WM. GUNN.

FUTUNA is the most easterly islet of the New Hebrides group, and has a population of about 500.

ALPHABET.

VOWELS.—a, e, i, o, u, as in Latin.

au, as ou in sound ; y, as ia, or ea.

CONSONANTS.—g (ng), j (sh); the other consonants as in the other New Hebrides languages' viz. :—b, p, f, v, h, k, r, l, m, n, s, t. h has sometimes the sound of Greek χ, or of ch in loch, and it is sometimes interchanged with g (see below, conjugation of verb.)

THE ARTICLE.

Singular **ta**, plural **a** (or sometimes even **a** cut off)
—a, an, or the, as :—

tatagata—a, or the man

atagata, or tagata—men

te, definite article, is used before adjectives, as :—

tesore—the great one

tesisi—the little one

tetotonu—the straight one

tasi—one, is sometimes used thus :—

tasi atagata—a man, a certain man

PRONOUNS.

1. THE PERSONAL PRONOUNS—

1st singular	avau	I
2nd „	akoi	thou
3rd „	eiy (eia)	he
1st plural in.	akity (akitea)	we
1st „ ex.	akimy (akimea)	we
2nd „	akaua	you
3rd „	akiry (akiria)	they
1st dual in.	akitaua	we two
1st „ ex.	akimaua	we two
2nd „	akorua	you two
3rd „	akiraua	they two
1st trial in.	akitatau	we three
1st „ ex.	akimatau	we three
2nd „	akautau	you three
3rd „	akiratau	they three

2. THE POSSESSIVE PRONOUNS—

1st singular	tioku	my
2nd „	tiau	thy
3rd „	tiona	his, hers, its
1st plural in.	otea	our
1st „ ex.	omea	our
2nd „	aua	your
3rd „	orea	their
1st dual in.	otaua	of us two
1st „ ex.	maua	of us two
2nd „	orua	of you two
3rd „	oraua	of them two
1st trial in.	otatau	of us three
1st „ ex.	omatau	of us three
2nd „	oratau	of you three
3rd „	oratau	of them three

Before certain nouns, as below, the forms tiaku, tiana, &c., are used in all the numbers where **a** is used instead of **o**, as—

tioku, tiaku ; tiona, tiana ; otaua, ataua, &c.

tioku, tiau, tiona, are used before singular nouns ;
ioku, iau, iona, are used before plural nouns.

tiona, otaua, &c., are used—

- (1) when denoting possession of clothes, native or otherwise, and ornaments, as—

tiona pakauny—his trousers, &c.

tiona pukuny—his ear “stick”

tiona gaipu—his armlet

- (2) denoting possession of lands, houses, premises, and component parts of houses, except plantations, as—

tiona fenua—his land
 tiona umri—his premises
 tiona arany—his sticks
 tiona aragafare—his sticks for building houses
 tiona vehtoka, feipa—his door, gate, &c.

But **tiana** is used when referring to receptacles for goods, and the goods themselves, as—

tiana boks (sometimes tiona boks)—his box
 iana autu—his goods
 iana anea—his goods or possessions
 tiana majira—his knife
 tiana kato—his bag
 tiana tabaka, &c.—his tobacco, &c.
 tiana vere—his plantation

- (3) denoting possession of canoe and its component parts, as—

tiona boruku, vaka—his canoe, large canoe
 tiona foi—his paddle
 tiona tahta—his baler
 tiona tahta ririake—his small baler
 tiona ama—his outrigger
 tiona akiato—his sticks joining outrigger to canoe, &c.

But **tiana**, **iana**, for the furnishings or fishing material, as—

tiana auka—his fish-line
 iana anifonia—his fish-hooks

- (4) denoting possession of all fruit trees, and the seed of the fruit and flowers, as—

tiona aniu—his cocoa-nut tree
 tiona akuru—his bread-fruit tree
 tiona kava—his kava (the plant)
 tiana kava—his kava (the liquid)

But **tiana, iana**, for the fruit of them, as—

yna anim—his cocoa-nuts
 yna akuru—his bread-fruits

- (5) **tiona**, &c., are used with general name for relatives, as grandfather, father, brother, &c., as—

tiona tupuna—his grandfather or grandmother
 tiona tamana—his father
 tiona soa—his brother (or her sister)

But **tiana fine**—his wife (*see below*); **tiana tama**—*her* child.

- (6) with words denoting habits, thoughts, conditions of the mind, and seat of affections, as—

tiona penagany—his custom
 tiona amanatuga—his thought
 tiona kali—his anger
 tiona roto, nohkano—his heart, soul
 tiona finagaro—his mind, or opinion

But **penagany** and **amanatuga** have also **tiana**, **mute** also both, **tiona mute** (and **iana**)—his greed.

(7) with words expressive of time, important events, as—

tiona napugi—his day

tiona mari—his life

tiona mate—his death (or sickness)

But in addition to above, tiana, iana—

(a) for portable goods, valuables, playthings (*see* Rule 2), and battle arms, except tatoki, which has tiona, as—

tiona toki—his axe

tiana pi—his pipe

tiana buk—his book

tiana foiraka - his club

tiana ragutu sukale—his scissors

tiana agajianea—his vessel of any kind, &c.

(b) all food, whether from sea or land, cooking materials—

iana eika—his fish

tiana aufa—his yam

tiana arei - his sweet potatoes

tiana ati—his fire

tiana afie—his firewood

tiana amu—his cooking-place

tiana butoi—his cooking

Note also, not included in above rules—

(1) tiana fiji—his servant

tiana fakeirva—his teaching

tiana tufa—his gift

tiana asitu—his help

but the above may have either tiona or tiana—

- (2) tiona pito—his share
 tiona vaga—his law
 tiona atua—his god
 iana visau—his words
 tiana taumafa—his offering to the gods
 tiana tagata—his servant or wife

Under the exception of Rule 7 may also be mentioned live stock (including one's wife), as they are the objects of special care, as :—

- tiana fine—his wife
 tiana pakasi—his pig
 tiana kuli—his dog
 tiana amoa—his fowl

N.B.—tiana fini—his wife ; tiona fine—his daughter.

Besides the form tioku, there is also used—

- teku** tama—my child (male or female)
 for tiona (only in this case, so far as I know)
tehtama—her child (male or female)

Also the following forms when referring to relatives :—

- totama—thy child
 tentama or tentama—(his) or her child (male or female)

Sometimes the pronoun follows the noun, sometimes precedes it, as—

- tiaku amoa or tamoa aku—my fowl
 tia amoa or tamoa au—thy fowl
 tyna amoa or tamoa tiana—his fowl

also in the plural prefix **i**, when the pronoun precedes the noun; drop it when the pronoun follows the noun, as—

iotea roto, or aroto otea, or arototea—our hearts
 iomea roto, or aroto omea, or arotomea— „
 iaua roto, or aroto aua, or arotaua—your hearts
 iorea roto, or aroto orea, or arotorea—their hearts

1st singular	tioku	my
2nd „	tiau	thy
3rd „	tiona	his
1st plural	oku	our
2nd „	iau	your
3rd „	iona	their
1st dual	ruoku	of us two
2nd „	ruau	of you two
3rd „	ruona	of them two
1st trial	takoku (for taka of us three oku)	
2nd „	taka au	of you three
3rd „	takano (for taka of them three ano, or taka iona)	

Other numbers formed in the same way by prefixing—

ru, for dual ; taka, for trial

For parts of the body, it is more correct to say—

- (1) *tuku* ; as *tuku uru*, *tuku rima*—my head, my hand
- (2) *to* ; *to* (usually *tiau*) *auru*, *torima*—thy head, thy hand
- (3) *tano* ; *tano uru*, *tanorima*—his head, his hand

The same for relatives ; and also used when referring to the parts of trees, plants, shells, and parts of animals, &c., as—

- tano-koga*—its root
- tano-fua*—its fruit
- tano-fare*—its house (or shell)
- tano-vae*—its foot, &c.

There are two different kinds of possessive pronouns, which may be given thus :—

- (1) That which intrinsically belongs to one, as
 (a) the different parts of the body, whether human beings or animals ; (b) the trunk, branches, leaves, fruit, &c., of trees ; (c) relatives, has the forms—

taku, *to*, *tano*, &c.

- (2) That which belongs accidentally to one, as houses, lands, goods, &c., has the forms—

tioku, *tiau*, *tiona*, &c. ; or, *tiaku*, *tiau*, *tiana*, &c.

But there are exceptions, for one may say: *tiona tamana*, or *tamana* contracted from *tanomana*; *tano fare* for *tiona fare* (referring to persons); *tiona rima* for *tano rima*; but the more common way (and, I think, more correct) is as given above.

3. THE DEMONSTRATIVE PRONOUNS—

1st singular	tenei	this
2nd „	tena	that (near)
3rd „	tera	„ (far)
1st plural	enci	these
2nd „	ena	those
3rd „	era	
1st dual	runei	these two
2nd „	runa	those two
3rd „	rura	
1st trial	takanei	these three
2nd „	takana	those three
3rd „	takara	

te, also used for this: also **nei**, **na**, and **ra**, but the latter are something like enclitics. **te** always singular, but **nei**, **na**, and **ra** sometimes used for the plural as well. Plurals also are—*aganei*, *agana*, *agara*.

4. THE INTERROGATIVE PRONOUNS—

singular, *akai* (*akaima* for dual, trial, and plural)—
who or whom?

niokai, *niokaima*—whose } used like *tiona*
niakai, *niakaima*— „ } and *tiana*
makai, *makaima*—for whom? or, to whom?

taha ? — what ? or, what is it ? also tefe (or tehe),
rufe, takafe, efa ?—which ?

5. THE RELATIVE PRONOUNS.—None ; but substituted by pronouns, or left out, thus—

atagatara (or atagata) akirea niroro—the men
who went

afakau niroro nitukua—the people who went
said (it)

6. THE INDEFINITE PRONOUNS—

tantasyana—one only (the same)

eruana—few (or two only)

efiana—few (literally, how many only); or, a few
only

efaru—some or many

enalupai, or analupai—many

analupai su—very many

„ kagi—very, very many

„ tapu— „ „ „

tamake, or tamake su—a very great many (but
this is properly a noun

tasi tasi—one, the other

efaru efaru - some, others

akimi, akily, akaua, &c.

jiketasi, or jikitasea—each one

THE NOUN.

NUMBER—

SINGULAR.	DUAL.	TRIAL.	PLURAL.
1. tatagata (man)	ru tagata	taka tagata	a tagata
2. tatama (child)	ru tama	taka tama	aga tama
3. teriki (chief)	ru fatoriki	taka fatoriki	a fatoriki
4. tamana (father)	ru vihtamana	taka vihtamana	(a) vihtamana

1. Most common form.

2. Used for plurals of such words as sisters, brothers, children, &c. (not sons).

3. Exceptional.

4. For *tamana*, *janana* (mother); *tupuna* (grandfather, or grandmother, or ancestor); *tamupuna* (grandson, or granddaughter, or descendant); *pua*, or *bua* (grandmother or grandfather, used when the speaker refers to his own grandfather or grandmother).

GENDER.—The gender is denoted by the words: **tani**—man, male; and **fini**—woman, female, as—

tamtane—male child, boy, young man

tama fine—female child, girl

CASE.—Case is denoted by position in the sentence, and by prepositions. See the prepositions below: **i**—by, &c.; **ki**—to, &c.; **ma**, **mo**—for, &c.; **a**, **o**, **nia**, **nio**—of, &c.

The genitive is also denoted by the construct state, as—

rifi rima—palm of hand

furu manu—feathers (hair of birds)

bogamata—eyeball (ball of eye)

THE VERBAL NOUN.—Some nouns are formed from verbs by the ending **ga**, as—

(no)maki—he is sick

makiga—sickness

Many nouns are formed by prefixing the article to the stem of the verb, as—

kokaina—to eat ; takaina—the eating
 kosakana—to give food ; tasakana—the giving
 food
 konofo—to stay ; tanofu—the staying
 takina tena—the eating of that

To denote the agent tagata—man, and to denote the instrument anea—thing, are used with the verb thus—

tatagata neiserea—writer ; literally, the man who wrote (it)
 tanea noserea iei—a pen ; literal, the thing for writing with (it) -
 tatagata neikauna—the sender ; literal, the man he sent him
 tatagata nikauna—the messenger ; literal, the man sent (passive voice)
 tavisau nikauna iei eiy—the message ; literal, the word sent with it him
 visaua maku savisauga—tell to (literal, for) me the news ; literal, a news, report, telling.

THE ADJECTIVE.

Almost all adjectives begin with the letter **e**, as, e-tata—near, e-rufie—good ; some with **i** as well, as, i-tata—near ; and some with **a** as well, as, analupai, or enalupai—many.

This **e** is prefixed to the root: either noun or verb may be formed as well, as—

ko-rufie—it is good
 te-rufie—the good (one)
 ta-rufie—goodness

e-rufie really means, he (is or was) good, thus, **tata-gata rufie**—a good man: but **tatagata erufie** (or **erufie tatagata**)--the man is good.

The COMPARATIVE and SUPERLATIVE are expressed as in the other islands, as—

erufie fakasisiana—good a little
 erufie fakasore—good much
 erufie sa - exceedingly good
 esore—great
 esore—very great
 esoresu—very very great
 esore tapu—very great
 esore su tapu - exceedingly great

sa and su are used thus after only a few words.

THE NUMERALS.

1—tasi	6—ono
2—rua	7—fitu
3—toru	8—varu
4—fa	9—iva
5—rima	10—tamtagafuru
11—tamtagafuru ma tuma tasi	
12— „ „ rua	
13— „ „ toru	

20—	„	erua
21—	„	„ ma tuma tasi
22—	„	„ „ rua
30—	„	etoru
40—	„	efa
50—	„	erima
60—	„	eono
70—	„	efitu
80—	„	evaru
90—	„	eiva
100—	tajintarau	
101—	„	ma tuma tasi
102—	„	„ rua
103—	„	„ toru
110—	„	ma tasi aragafuru
120—	„	ma ru ragafuru erua
200—	ru jintarau erau	
300—	ajintarau etoru	
1000—	tamano	

First—temokage is the only ordinal.

MULTIPLICATIVES.

once—	fakatasi
twice—	fakarua
thrice—	fakatoru
four times—	fakafa
five times—	fakarima
six times—	fakaono
seven times—	fakafito
eight times—	fakavaru
nine times—	fakaiva
ten times—	fakatamtagafuru

DISTRIBUTIVES.

one by one—jikitasi
 two and two—jikirua
 three and three—jikitoru
 in fours—jikifa
 in fives—jikirima
 in sixes—jikiono
 in sevens—jikifito
 in eights—jikivaru
 in nines—jikiiva
 in tens—jikitamtagafuru

THE VERB.

CONJUGATIONS.—Four in Futunese.

1st consists of active transitive verbs. It has the greatest variety of forms in the conjugations of the persons singular.

2nd consists of active intransitive verbs. A few verbs have an active transitive meaning, but belong to this conjugation, as kojigofy—to steal. Many verbs have two forms, the one active intransitive, belonging to 2nd conjugation, and denoting the general meaning in its widest sense; the other, active transitive, belonging to 1st conjugation, and used in a more particular sense, as kovisau—to speak, active intransitive (2nd conjugation); kovisaua—to say a thing, active transitive (1st conjugation); kaua—to remove weeds for making a plantation (2nd conjugation); kauofy (1st conjugation)—to weed a planta-

tion or spot for a plantation ; kosere—to write (general term) 2nd conjugation ; kosery—to write a thing (1st conjugation). One verb at least (probably more) belongs to 1st and 2nd conjugation, viz., kotaroa—to pierce.

3rd chiefly of neuter verbs, as komoiroa—to sleep, kotu—to stand, &c.

4th of a very few neutral verbs, which do not belong to the 3rd conjugation, as kotere—to run, kohrere—to fly. Some might consider 4th conjugation as an irregular form of 3rd conjugation.

CHARACTERISTICS OF THE CONJUGATIONS—

1st has a different form for each person singular. 1st person has sometimes as many as five ; 2nd, usually one, rarely two ; 3rd, sometimes one, often three. The dual, trial, and plural have the same form in all conjugations. The prefixes of the persons singular stand for pronouns as well, and pronouns (the separate full form) are used only for emphasis.

2nd has the same form for all persons and all numbers, except in the future.

3rd has the letter **h** between the prefix and the root. In the plural numbers (*i.e.* dual, trial, and plural), **h** sometimes is sounded as an aspirate, sometimes as **χ** : avau kotu—I stand, akiry kohtu—they stand koxtu.

4th. The plural persons have a different form altogether from the singular, as *avau kofano*—I go; *akiry kororo*—they (all) go.

One verb (there may be more) has the same form in all numbers, but a different accent, as *avau kotafúri*—I turn; *akiry kotáfuri*—they (all) turn.

VOICE.—Two voices. The passive is used in all tenses except 6th future; but sometimes not used, as ambiguous.

MOOD.—All moods as in English, but the infinitive is doubtful, other tenses usually being used instead.

PARTICIPLES.—Two present, one past (perhaps more)

TENSE.—Tenses numerous; but in the future tense sometimes there is very little difference in meaning (something like “I will go,” and “I will be going.”)

FORMS (a better word than this may be used).—1st states simple action, as, I take; 2nd, I go to take; 3rd, I come to take. Most verbs have these three forms, except such as from their sense cannot, as, I awake, but not I come to awake, or I go to awake.

In the examples, I have not thought it necessary to repeat pronouns, and for dual, trial, and plural I have put *plural*.

koahkamoa—I take or bring (it). The root is **amo**a, and the prefixes denote person and tense.

FIRST CONJUGATION.

FIRST FORM.

PRESENT TENSE (and immediate future)—

1st singular	kohkamoā, or koahamoā,	I take or will take
	or koagkamoā	(it)immediately,&c
2nd	„	kauamoā
3rd	„	koiamoā
plural		koamoā

PRESENT AND PAST, OR NARRATIVE TENSE—

1st singular	ko-amoa	I take, or I took (it), &c.
2nd	„	ko-amoa
3rd	„	ko-amoa
plural		ko-amoa

PRESENT PROGRESSIVE, OR PRESENT OF CONTINU-
ANCE—

1st singular	noahkamoā,	noagk-	I am taking (it), &c.,
	amoā, or noamoā		
2nd	„	nauamoā, or noamoā	
3rd	„	noiamoā, or noamoā	
plural		noamoā	

PAST INDEFINITE—

1st singular	nagkamoā, nahkamoā,	I took or did take, &c.
	niagkamoā, or niahk-	
	amoā	
nd	„	niauamoā (or nauamoā)
3rd	„	neiamoā
plural		niamoā

PERFECT OR PRESENT PERFECT—

1st singular	nikagkamoā, or nikahk-	I have taken, &c.
	amoā	
2nd	„ nikauamoā	
3rd	„ nikoiamoā, nikeiamoā, or	
	nikoamoā	
plural	nikoamoā	

1ST FUTURE (near)—

1st singular	kagkamoā, kahkamoā	I will take (it), &c.
2nd	„ kauamoā	
3rd	„ keiamoā, kaiamoā, ka-	
	amoā	
plural	kaamoā	

2ND FUTURE (near and distant)—

1st singular	koikahkamoā	I will take
2nd	„ koikauamoā	
3rd	„ koikeiamoā	
plural	koikaamoā	

3RD FUTURE (distant)—

1st singular	sahkamoā, sagkamoā	I will take (by-and bye), &c.
2nd	„ sauamoā	
3rd	„ seiamoā	
plural	saamoā	

4TH FUTURE (distant)—

1st singular	kasahkamoā, kasagk-	I will take (by-and- bye), &c.
	amoā	
2nd	„ kasauamoā	
3rd	„ kaseiamoā	
plural	kasaamoā	

Also FUTURE (near and distant)—

pe rony, pe kany, or pe niny ; kahkamoā, sah-
amoā, or kasahkamoā — sometime I will
take (it)

Also used without pe, as kany kahkamoā, &c.

5TH FUTURE (indefinite-definite)—

1st singular	roahkamoā, roagkamoā	when I will take
	rahkamoā, or	then I will do so
	rangkamoā	&c. ; or, I will take
2nd	„ rauamoā	
3rd	„ reiamoā, or roiamoā	
plural	roamoā	

6TH FUTURE (of determination)—

1st singular	kehkamoā, kegkamoā	I will take (oppose me as you will)
2nd	„ sewamoā (forseauamoā	thou shalt take
3rd	„ seiamoā	he shall take
plural	seamoā	

7TH FUTURE—

1st singular	konoahkamoā, kono- agkamoā, konohk- amoā, konogkamoā, or konoamoā	I am about to take it or I am going to take it, &c.
2nd	„ konauamoā	
3rd	„ koneiamoā	
plural	konoamoā	

and

1st singular konokahkamoā, or kono- (meaning about the
 kagkamoā, konoko- same, or perhaps
 ahkamoā more of the pre-
 sent tense, as, I am
 on the way to tak-
 ing, or I am taking
 it)

2nd ,, konokauamoā

3rd ,, konokeiamoā

plural konokoamoā

The following tenses should, perhaps, have been given earlier :—

PRESENT TENSE (action incomplete)—

1st singular sanoahkamoā-ra, or -nei, I am just taking it,
 or sanoagkamoā, sa- &c.
 nahkamoā

2nd ,, sanauamoā-ra, or -nei

3rd ,, saneiamoā

plural sanoamoā-ra, or -nei

PERFECT (action complete)—

1st singular nikosahkamoā-ra, or -nei I have just taken it
 &c.

2nd ,, nikosauamoā

3rd ,, nikoseiamoā

plural nikosoamoā

PERFECT (also used)—

1st singular	sahkamoā-ra, or -nei; sagkamoā	I have just taken it
2nd „	sauamoā - ra, or -nei, sagkamoā	
3rd „	seiamoā - ra, or -nei, sagkamoā	
plural	saamoā-ra, or -nei,	

SECOND FORM.

PRESENT TENSE—

1st singular	koroagkamoā, koroahk- amoā	I go to take (it), &c.
2nd „	korauamoā	
3rd „	koreiamoā	
plural	koroamoā	

PRESENT PROGRESSIVE OR OF CONTINUANCE—

1st singular	noroahkamoā, noroagk- amoā	I am going to take (it)
2nd „	norauamoā	
3rd „	noreiamoā	
plural	noroamoā	

PAST INDEFINITE—

1st singular	niroahkamoā, niroagk- amoā, niragkamoā, nirahkamoā	I went or did go to take (it), &c.
2nd „	nirauamoā	
3rd „	nireiamoā	
plural	niroamoā	

PERFECT OR PRESENT PERFECT—

1st singular	nikarahkamoā, nikara- gkamoā	I have gone to take it, &c.
2nd „	nikarauamoā	
3rd „	nikareiamoā	
plural	nikaroamoā	

1ST FUTURE (near)—

1st singular	karoagkamoā, karoahk- amoā, karagkamoā, karakamoā	I will go to take, &c.
2nd „	karauamoā	
3rd „	kareiamoā	
plural	karoamoā	

2ND FUTURE (near)—

1st singular	koikaragkamoā, koika- rahkamoā	I will go, &c..
2nd „	koikarauamoā	
3rd „	koikareiamoā	
plural	koikaroamoā	

3RD FUTURE (distant)—

1st singular	saroagkamoā, saroahk- amoā, saragkamoā, sarakhkamoā	I will go to take it (by-and-bye), &c.
2nd „	sarauamoā	
3rd „	sareiamoā	
lural	saroamoā	

4TH FUTURE (distant)—

1st singular	kasaroagakmoa, &c (like	I will go to take it
	3rd Future)	(by-and-bye), &c.
2nd	„ kasarauamoa	
3rd	„ kasareiamoa	
plural	kararoamoa	

Also FUTURE (near and distant)—

pe rony, pe kany, &c. ; karagk, siragk, and
kasaragk, &c. — I will go to take it (by-and-
bye), &c.

5TH FUTURE—

1st singular, same as 1st Future	when I will go to take (it), or I will take (it)
2nd	„
3rd	„
plural	

6TH FUTURE—

1st singular	keragakmoa, kerahk- amoa	I will go to take (it), &c., or I may go to take (it), or may I, &c.
2nd	„ serauamoa	
3rd	„ sereiamoa	
plural	seroamoa	

7TH FUTURE—

1st singular	konoroahkamoā, kono- roagkamoā	I am going to take (it), &c.
2nd	„ konorauamoā	
3rd	„ konoreiamoā	
plural	konoroamoā	

also

1st singular	kanoroahkamoā, kano- rogkamoā	I will be going to take it, &c., or to take them
2nd	„ kanorauamoā	
3rd	„ kanoreiamoā	
plural	kanoroamoā	

7th future used when speaking of one thing, this one of two or more things. Also, *pe rony, kany, niny, kanoroahkamoā, &c.*—sometime I will be going to take (them).

1st singular	sanorohkamoā or -ra,-nei, sanorogkamoā-ra	I am just going to take (them)
2nd	„ sanorauamoā	
3rd	„ sanoreiamoā	
plural	sanoroamoā	

The form for taking one thing is 3rd future, adding *ra*, or *nei*.

THIRD FORM.

PRESENT TENSE—

1st singular	komeiahkamoā, komei- agkamoā	I come to take (it), &c.
2nd „	komeiwamoā (for kom- eiauamoā	
3rd „	komeiamoā	
plural	komeiamoā	

PRESENT PROGRESSIVE OR PRESENT OF CONTINU-
ANCE—

1st singular	nomeiahkamoā, nomei- agkamoā	I am coming to take (it), &c.
2nd „	nomeiwamoā	
3rd „	nomeiamoā	
plural	„	

PAST INDEFINITE—

1st singular	nimeiahkamoā, nimei- agkamoā	I came or did come to take it
2nd „	nimeiwamoā	
3rd „	nimeiamoā	
plural	„	

PERFECT OR PRESENT PERFECT—

1st singular	nikomeiahkamoā, niko- meiagkamoā	I have come to take (it)
2nd „	nikomeiwamoā	
3rd „	nikomeiamoā	
plural	„	

1ST FUTURE—

1st singular	kameiahkamoā, kamei- agkamoā	I will come to take (it), &c.
2nd „	kameiwamoā	
3rd „	kameiamoā	
plural	„	

2ND FUTURE—

1st singular	koikameiahkamoā, koi- kameiagkamoā	do.	do.
2nd „	koikameiwamoā		
3rd „	koikameiamoā		
plural	„		

3RD FUTURE—

1st singular	sameiahkamoā, samei- agkamoā	I will come to take it (by-and-bye)
2nd „	sameiwamoā	
3rd „	sameiamoā	
plural	„	

4TH FUTURE—

1st singular	kasameiahkamoā, &c.	do.	do.
2nd „	„		
3rd „	„		
plural			

Also FUTURE (near and distant)—

pe rony, pe kany, pe miny, kameiahkamoā,
sameiahk-, or kasameiamoā, &c,

5TH FUTURE—

1st singular	romeiahkamoā, romei-	when I will come to
	agkamoā	take it, &c., or I
		will come to take it
2nd	„ romeiwamoā	
3rd	„ romeiamoā	
plural	„	

6TH FUTURE—

1st singular	kemeiahkamoā, kemei-	I will come to take
	agkamoā	(it), &c.
2nd	„ semeiwamoā	
3rd	„ semeiamoā	
plural	semeiamoā	

7TH FUTURE—

1st singular	konomeiahkamoā, ko-	I am coming to take
	nomeiagkamoā	(it), or I am about
		to come to take (it)
2nd	„ konomeiwamoā	
3rd	„ konomeiamoā	
plural	konomeiamoā	

1st singular	konokomeiahkamoā, .	(trans. much the same
	konokomeiagkamoā	as above 7th future)
2nd	„ konokomeiwamoā	
3rd	„ konokomeiamoā	
plural	konokomeiamoā	

PRESENT (incomplete action)—

1st singular	sanomeiagkamoā-ra,	I am just coming to
	-nei	take it, &c.
2nd	„ sanomeiwamoā	
3rd	„ sanomeiamoā	
plural	sanomeiamoā	

PERFECT (completed action)—

1st singular	nikosameiahkamoā-ra, -nei, nikosameiagk- amoā	I have just come to take (it)
2nd „	nikosameiwamoā-ra, -nei	
3rd „	nikosameiamoā-ra, -nei	
plural	nikosameiamoā-ra, -nei	

PERFECT—

1st singular	sameiahkamoā-nei, -ra, sameiagkamoā
2nd „	sameiwamoā
3rd „	sameiamoā
plural	sameiamoā

IMPERATIVE MOOD.

FIRST FORM.

PRESENT—

singular & } plural }	amoā
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PRESENT—

singular	kauamoā akoi	(a stronger form)
plural	kaamoā akorua, akaua, &c.	

FUTURE—

singular	sewamoā akoi	(still stronger form)
plural	seamoā akorua, &c.	

SECOND FORM.

PRESENT—

singular korauamoa akoi, or
 akoi, first

FUTURE—

singular karauamoa akoi, or
 akoi, first

PRESENT—

plural koroamoa akorua, &c.

FUTURE—

plural karoamoa akarua, &c

FUTURE (distant)—

sarauamoa akoi
saroamoa akorua, &c.

FUTURE (of determination)—

serauamoa akoi
seroamoa akorua, &c.

THIRD FORM.

PRESENT—

singular & } kameiamoa
plural }

FUTURE—

singular semeiwamoa akoi (or
 order reversed)
plural semeiamoa akorua, &c,

NEGATIVE FORM.

FIRST FORM.

PRESENT AND PAST—

1st singular	sihkamoama, sigkamoama	I do not or did not
	ma	take (it), &c.
2nd	„ sewamoama	
3rd	„ seiamoama	
plural	seamoama	

FUTURE—

1st singular	sirohkamoama, sirogk-	I will not take (it),
	amoama	&c.
2nd	„ sirauwamoama	
3rd	„ sireiamoama	
plural	siroamoama	

PERFECT (?)—

1st singular	sikiahkamoana, siki-	I have not yet, or did
	agkamoana	not yet take (it),
		&c.
2nd	„ sikiwamoana	
3rd	„ sikiamoana	
plural	sikiamoana	

SECOND FORM.

PRESENT same as future of First Form—I did not go to take.

FUTURE wanting, probably.

PERFECT—

1st singular	sikirohkamoana	I will not go to take it
2nd „	sikirauwamoana	
3rd „	sikireiamoana	
plural	sikiroamoana	

THIRD FORM.

PRESENT AND PAST—

1st singular	simeiahkamoama, sim- eiagkamoama	I do not, or did not, come to take (it), &c.
2nd „	simeiwamoama	
3rd „	simeiamoama	
plural	simeiamoama	

FUTURE—

1st singular	siromeiahkamoama, si- romeiagkamoama	I will not come to take it, &c.
2nd „	siromeiwamoama	
3rd „	siromeiamoama	
plural	siromeiamoama	

PERFECT—

1st singular	sikimeiahkamoama, si- kimeiagkamoama	I did not yet come to take it
2nd „	sikimeiwamoama	
3rd „	sikimeiamoama	
plural	sikimeiamoama	

The following FORMS also used in some verbs of this conjugation :—

PRESENT—

2nd singular	akoi kautukua-mai	thou sayest to me
3rd „	eiya, eia koitukua-mai	he says to me
plural	akiry kotukua-mai	they say to me
1st singular	koantukatu	I say to you, &c.
2nd „	kautukatu	thou sayest to thee
3rd „	koitukatu	he says to you
plural	kotukatu	they say to you
„	akiry kotukagi	they say to him or them

These forms used in about all the tenses, if not all.

SECOND CONJUGATION.

kohmori—to pray.

1ST FORM.	2ND FORM.	3RD FORM.
Present and Narrative Tense—		
ko-hmori	koro-hmori	komei-hmori
Present Progressive—		
no-hmori	norohmori	nomei-hmori
Past Indefinite—		
mi-hmori	niroh-mori	nimeih-mori
Perfect—		
niko-hmori	nikoro-hmori	nikomei-hmori
1st Future—		
ka-hmori	karo-hmori	kamei-hmori

2nd Future— koika-hmori	koikaro-hmori	koikamei-hmori
3rd Future— sa-hmori	saro-hmori	samei-hmori
4th Future— kasa-hmori	kasaro-hmori	kasamei-hmori
5th Future— ro-hmori	same as 1st Future	romei-hmori
6th Future— 1st sing., ke-hmori	kero-hmori	keme-hmori
2nd „, se-hmori	sero-hmori	seme-hmori
3rd „ „	„ „	„ „
plural „	„ „	„ „
7th Future— kono - hmori and konoko - hmori, also pe rony, pe kany, pe niny, kahmori, sa- hmori, kasa- hmori	konoro-hmori (de- notes an habit- ual act), kano- ro-hmori, fut., (habitual act wanting), also perony, pekany pe niny, karo- hmori, saro- hmori, kasaro- hmori, kanoro- hmori	konomei-hmori, konokomei- hmori, also pe rony, pe kany, pe niny, kamei- hmori, samei- hmori, kasamei- hmori

IMPERATIVE MOOD.

Present—

mori and kahmori sing. and plu.	pres.—korohmori fut. — karohm- ori, sing. & plu. (pron. before or after,	meihmori and ka. meihmori, sing- and plu. (pron. before or after)
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Future—

sahmori, sing. and plural	sarohmori, sing. and plural	sameihmori, sing. and plural
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Future of Determination—

sehmori, sing. and plural (other tenses)	serohmori, sing. and plural	semeihmori, sing. and plural
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Present Tense—

sanohmori, ra or nei	sanorohmori-ra or -nei, and kasanorohmori-ra, &c.	sanomeihmori - ra or -nei
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Perfect—

nikosahmori-ra or -nei (or without -ra or -nei)	nikosameihmori-ra or -nei
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Perfect—

sahmori-ra or -nei	sarohmori - ra or -nei
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NEGATIVE FORM.

Present and Past—

sihmorima	same as future	simeihmorima
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Future—

sirohmorima	probably wanting	siromeihmorima
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Perfect—

sikihmori ana	sikirohmoi ana	sikimeihmori ana
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EXAMPLES—

komuri—to follow ; kohmuru—to warm one's-self ;
 kofapa—to meet ; kohmagu—to bite, &c.

THIRD CONJUGATION.

kotu—to stand ; root, **tu**.

PRESENT—

singular	ko-tu	I, thou, and he stands, standest, &c.
plural	ko-htu	they stand

(Pronouns used in this conjugation and 2nd.)

PRESENT PROGRESSIVE—

singular	no-tu
plural	no-htu

and so on with all the other tenses, the only difference between this and the second conjugation being the insertion of h in the plural of every tense before **tu**. A number of verbs are conjugated this way, as—

ko-kero—to sink or capsize
 ko-hkero— „
 ko-toifo—to descend
 ko-htoifo— „
 ko-takaky—to fall
 ko-htakaky— „
 ko-feikata—to smile
 ko-hfeikata— „

ko-mate—to die
 ko-hmate— „
 ko-manu—to float
 ko-hmanu— „
 ko-kata—to laugh
 ko-hkata— „
 ko-tagī—to weep
 ko-htagi— „
 ko-fiji—to ascend
 ko-hfiji— „
 ko-toa—to fight
 ko-htoa— „
 ko-varo—to yell
 ko-hvaro— „
 ko-moiroa—to sleep
 ko-hmoiroa— „

Also—

ko-takataka—to go from side to side ; to be un
 decided
 ko-sopo—to leap
 ko-nofo—to stay, or to live
 ko-viri—to awake (2nd and 3rd form wanting)
 ko-puku—to sit
 ko-tau—to sail to land
 ko-feimoiroa—to be sleepy
 ko-moi—to lie down
 ko-maki—to be sick
 ko-kau—to swim
 ko-seke—to swim on boards
 ko-suru—to dive ; swim under water
 ko-to—to fall
 ko-somo—to grow ; and perhaps some few others

FOURTH CONJUGATION.

Same as second, except that the plural has a different form from singular, thus—

avan ko-fano—I go
 akiry ko-roro—they go
 akoi ko-tere—thou runnest
 akorua ko-fura—you two run

They are conjugated in the same way as second, with this exception. Very few verbs of this conjugation. In addition to the above, are—

ko-rere—to fly
 ko-lele (or ko-hlele)—to fly
 ko-fehnnanoa—to go about
 ko-furananoa— „
 ko-rerenanoa—to fly about
 ko-lelenanoa— „ ; and perhaps one or
 more compounds of the above.

CONDITIONAL AND SUBJUNCTIVE MOODS formed by prefixing **pe** (if, or that) to indicative mood, as—

pe avau nifamata akoi pe akoi ko-kanyini iei (or
 ka-kanyini iei)—if I paid you, you would
 liked it

pe avau nifamata akoi pe akoi ni-kanyini iei (or
 niko-kanyini iei)—if I paid you, you would
 have liked it

INFINITIVE MOOD.—No real infinitive, but formed by indicative and by verbal nouns, as—

avau kofano koro-moiroa—I go, to go to sleep, or
in order to sleep

avau kofano pe ka-moiroa—I go, that I may sleep

avau kotaru komoiroa—I cannot sleep

avau kotaru i tamoiroa (verbal noun)—I cannot
sleep

avau kotaru i taromoiroa (verbal noun)—I can-
not go to sleep

avau kotaru koro-moiroa—I cannot go to sleep

avau nigaro i tahpena (verbal noun)—I forgot to
make (it)

avau nigaro tahpena (verbal noun)—I forgot to
make (it)

avau nigaro i taroahpena (verbal noun)—I forgot
to go to make (it)

avau nigaro taroahpena (verbal noun)—I forgot
to go to make (it)

akoi nigaro i taraupena you forgot to go to make
(it)

akoi nigaro taraupena —you forgot to go to make
(it)

eia nigaro i taroipena—he forgot to go to make
(it)

eia nigaro taroipena—he forgot to go to make (it)

akiry nigaro i taropena—they forgot to go to
make (it)

akiry nigaro taropena—they forgot to go to make
(it)

Thus, in verbs of First Conjugation, as **kopena**, there is a different form for the verbal noun, for the person singular, and for the plurals.

PARTICIPLES.—Two, or perhaps three—

present, kohleo,—keeping (momentary action)
 „ nohleo— „ (continued action)
 past, nihleo—kept

PASSIVE VOICE.—Little used, for some verbs of First Conjugation, as for **koamoa**—to take; rarely used except in perfect, as, **nikoamoa**—it is taken. In other verbs, used in all except 6th Future, as in verb **koarafy**—to lead. Formed by using nominative 1st, then the plural form of each tense, as, **eia koarafy**—he is led or married; **eia saarafy**—he or she will be led or married, &c.

THE VERB “TO BE” is never used by itself, but with nouns, adjectives, and pronouns. It consists of the prefixes of Second conjugation, as—

ko, no, ka, sa paku—it is, it is (continually), will be, will be (by-and-bye) dirty
 ko, ka, or sa nioku—it is, will be, will be (by-and-bye) mine
 si-nioku-ma—it is not mine
 siki-nioku-ma—it is not yet mine
 jiki-nio-Meiri—it is not Meiri's (or, si-nio-Meiri)
 siro-nio-Meiri—it will not be Meiri's
 siki-nio-Meiri-ana—it is not yet Meiri's
 karo-nio-Meiri—it (or he) will go to be Meiri's
 niko-nio-Meiri—it is (or has) become Meiri's, &c.

CAUSATIVE, REFLEXIVE, AND RECIPROCAL FORMS.

THE CAUSATIVE.—Formed by prefixing **faka** to the root, between the root and the ordinary pronominal prefixes, as: kotamotu—he is strong; ko-faka-tamotua—to strengthen, or to cause to be strong. A number of verbs are used thus, but one occurs to my mind (there may be more) formed by affixing to the root **a**, one of the terminations added to form active transitive verbs from active intransitive, as: kokaniani—to be glad, or to rejoice; kokaniania—to cause to rejoice (*i.e.*, to rejoice (one)).

REFLEXIVE (or Middle Form).—Thus, akaua noiroa akaua—you know yourselves; akaua, the accusative, is the same as nominative; akirea nomatakina akirea—they take care of themselves.

RECIPROCAL.—as akirea nokania nanao iakirea (or i akirea)—they like each other. Here *i* or *ia* is used as the sign of the dative not accusative.

ADVERBS.

here—iku, ikunei	also, again, yet—foki
there—ikona	no, not, is not—jikai
yonder—ikora	it is to me (I have)—no
this side—wanei	iatavau
that side—wara, wanei	it is not to me (I have
now—mählau	not)—ejikai iatavau
then—i tanapugira	it is lost—nikojikai
long ago—ituai	it is (exists) not—ejikai

by-and-bye— a tasi ana-	where ?—wafe ?
pugi	whither ?— ki ?
to-day—iranei	whence ?—(niamoa)i ?
to-morrow—aratu	(brought) whence ? —
day after to-morrow —	(nifakei)i ?
ataragi	how many ?—efia ?
third day—ataragkage	
fourth day —ataragkage-	what like ?—feifakoa ?
roa	how ?—pekua ? kokua ?
yesterday—inanafi	why ?— mani ? iaha ?
day before yesterday—	when (past) ?—ina ?
inasara	when (future) ?—afia ?
third day—inasarage	aia ?
fourth day—inasarageroa	

Interrogative (at end of sentence)—mo jikai ? (or not ?)

Not (with verbs)—si.....ma (si before and ma after the verb). See above, conjugation of the verb, negative form.

PREPOSITIONS.

i—in, with, by, through, on account of, on, from (sometimes **ia**), at.

ki—to (motion towards)

ki or **kia** is used before names of persons (sometimes before common nouns), as—

eia neikauna **kia** Jon—he sent (him) to John

eia neikauna **ki** Sitni—he sent (him) to Sydney

ma or **mo**—for, with.

ma—with, along with.

ma is used like **tiana**, **mo** like **tiona**, as—

ei^y neitufa ma tiana fine - he gave (it) for his
wife

ei^y neitufa mo tiona fine—he gave (it) for his
daughter

ei^y neipena ma tiana maka—he made (it) for his
gun (or sling)

ei^y neipena mo tiona toki—he made (it) for his
axe

avau nifano ma tioko aroto rufie—I went (lit.)
with my heart good, *i.e.*, with no evil inten-
tions

a or **o**, **nia** or **nio** (used as above)—of, belonging
to, as—

tafine a Popoina—Popoina's wife

tafine o Popoina—Popoina's daughter

tamajira a Popoina—Popoina's knife

tatoki o Popoina—Popoina's axe

tamajoia nia Popoina—the knife belonging to
Popoina, &c.

wei—near, by, inside, through, throughout, as—

wei tai—by the sea

wei fare—inside the house

ifare—inside the house ; **ifafo**—outside the house
(this may come under the prepositions).

weiluga, or **iluga**—above.

weiraro, or **irara**—below.

weitafa, or **itafa**—outside (the premises).

kori (iei)—instead of (it).

weimua—before.

weimuri—behind.

weiroto, **iroto**—between.

mei—until ; also, **pakehmi**—until (it) comes.

CONJUNCTIONS.

And (with)—**ma**, but—**kaie**, or—**mo**, if—**pe**, because—**pe**, that (final conjunction) in order to—**pe**.

INTERJECTIONS.

Some of them difficult to translate. **awé** (same as Tanna and Aneityum)—oh dear ! **kahérihni** (expression of wonder)—I say ! (Scotch) who ever heard the like ! **ūme** or **me**—tush ! **pshaw** ! **ipé**, **ipo** (expression of wonder, equal to Aneityumese **woho** !) **amwé**—what have you done now ! (as after seeing one break a thing) ; **ei** (or **mei**, not so often used)—indeed ! is that so ! (pronounced with nasal sound).

SYNTAX.

The nominative usually precedes the verb, but sometimes follows. The object follows the verb, sometimes directly, sometimes with an intervening preposition. The adjective follows the noun,

VOCABULARY.

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
man	natamole	haris	tamaloci
ghost	natemate	demej	tanume
woman	naguruni	nevseven	vavini
male	nanöi	fe mokoman	muera
female	naguruni	fe neveseven	vavini
boy	karikiki	mokakas	uransi muera
girl	nagurunikiki	neven mariri	„ vavini
son	nanina nanoi	netin	natu
daughter	„ naguruni	netin febin	uonatu
infant	totau	rere	uranse
to suck	susu	mi sus	susu
old man	mariki	motaramb	buceinsea
old woman	biteriki	neven	uo buceinsea
young man	naturiai	miraur	uluo
young woman	natarä	neven	vavini maiuo
father	afa, temana	tata	tama
mother	pilena	are	tina
sister's brother	gorena	habasan, tesin	socoti
brother's sister	gorena	febinin	uo socoti
sister's sister	balu, tai	habasan, tesin	uo tasi
brother's brother	balu, tai	„ „	tasi
wife	naguruni	hason	tabaloci
husband	nanoi, uota	teuan	tamanatu
brother-in-law	tauien	teuan	tacu
mother-in-law	tia	amarsan kon	—
(wife's)			
father-in-law	tia	ataman kon	—
(wife's)			
sister-in-law	tua	haruen	uo tacu
father-in-law	mo, buruma	ataman kon	balica
(husband's)			

VOCABULARY (*Continued*).

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
toro	atatu	yetamimi	tagata
simaro	atamate	yeramis	ata
tira	fafine	petan	fine
sumano	atamani	yeruman	tane
tira	fafine	petan	fine
kalisa	melegkelu	suaha kaku	tausauia
tirasesa	fafin sisa	pita kaku	tama fine
kinerino	nati	—	tama tane
„ buvino	nati buvino	—	tama fine
kiritete	ata mbona	yausevia	tama sisi
muni yu	—	uma'	kou
toro moruo	tamatua	yan(ugu)a' li	fakau sore
tira moruo	seviata	petauugwa li'	nofune
toro moiaku	melegkelu	timalu	tamtane
tira moiaku	tambilaki	yauwunahan	fine fau
karama	tama	timi(n)	tamana
kaine	la	iti(n)	jinana
komane	manene	nomani(n)	kavei
kovivine	fefine	nau vene(n)	kavei
kulue	—	pia(n)	soa
kurua	tahi	pia(n)	soa
koa	ohoa	nuwei(n)	nofune
koa	ohoa	au wa'li	nuane
—	—	nevu(n)	safe, tauialinei
—	—	—	—
—	—	—	—
kurua-koano	—	neau(n)	tuku ma
tumuano	—	u(n)	tajinaku

ENGLISH.	EFATESE.	MALEKULA.	MALO.
mother-in-law (husband's)	mo, buruma	amarsankon	uo balica
maternal uncle	aloa	tasana	taura
maternal aunt	tete, pilena	are	tina
paternal uncle	afa	tata	tama
paternal aunt	asinam	are	uonatu
maternal g'father	tobuna, bua	apu	tubu
maternal g'mother	atiena, tia	apu	tubu
paternal g'father	atiena	apu	tubu
paternal g'mother	atiena	apu	tata
grandson	sulina	mehembun	macabui
granddaughter	sulina	mehembun	uo macabui
cousin	balu, gore	namburan	tauai, tasi
man and wife	temorauota		—
nephew (sister's child)	pilemetana	metero	alua
niece(sister's child)	pilemetana	metero	bue alue
uncle and nephew	temaloara		—
grandfather and grandson	tematobura	apu roni me- hembun	—
people of a place	nakan nalia	da	mara, ta
chief	nauota	namar	subue
sacred man	natamoletab	haris ukon	tamaloci sab.
sacred woman	nagurunitab	neven kon	vavini saburu
people	nalouna	haris	ta
head	(na)bau(na)	karun	batu
hand	(n)aru(na)	feran	lima
foot	natuo	buragcon	karu
leg	tuo	buragcon	karu
arm	aru	feran	haii
skin	uili	firarembin	uri
hair	lulu	firin	ulu
beard	lulu nasin	human	umi

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
nasimeme	—	uhu(n)	amahavai
komeruano	—	u(n)	tajiniku (my)
kainene kulue	—	yuma, iti(n)	mona
karama	—	tata, timi(n)	tata
kainene	—	uhu(n)	amahavai (my)
kumbuo	—	tupu(n)	bua
karaa	—	tupu(n)	bua
kumbuo	—	tupu(n)	bua
karaa	—	tupu(n)	bua
komanboku	—	numwiupu(n)	tamupuku(my)
„ buvino	—	numwiupu(n)	tamupuku(my)
—	—	—	soa, kave
koalo	—	—	rufeiavaga
—	—	—	raimutu
—	—	—	raimutu
—	—	—	rufeutuajina
—	—	—	rufeutupuna
kulo	o	nauugwut	fakai tafanua
tumbo	msumba	yerumanug	teriki
torolu	ata ham	yekuni asim	tatagata tapu
tiralu	fafine ham	petan asim	fine tapu
tomu, kaleliki	atatu, fata	netamimi	fakau
baru	bati	kaba	uru
juma	ma	nel'limi(n)	rima, tarima
ja	le	nel'ki(n)	vae
ja	le	nel'ki(n)	vae
juma	ma	nel'limi(n)	rima
kulukuti	kul, or kuku	nosi(n)	kiri
viji	vili	nowanu	fufuru
vijiniono	viligo	nukamun	„ kumkumi

ENGLISH.	EFATESE.	MALEKULAN.	MALOESF.
ear	taliga	ririgan	boro
eye	meta	metan	mata
nose	gusu	nahonsin	bona
mouth	gato	napan	tsigo
lips	goli	bogon	vivi (lower)
teeth	bati	ribon	udu
forehead	rai	panakon	rai
face	meta, rai	nahon	naco
cheek	babu	nesen	basa
eyeball	bul meta	rere metan	tolu matana
tongue	mena	norimen	meme
neck	noa	sarnakan	aua
throat	manu	batiriraon	domi
shoulder	bamu	botuvu	buili
elbow	uisi ki eru	bunan feran	sucu
back	taku	marijan	tura
belly	pele, alu, lalo	damban	bage
navel	buto	biton	bito
heart	am kanoa	ribonaih	blana tapue
lungs	amo	romberat	vuso
liver	talikabu	nambumbuin	mabue
chin	asi	fesen	ase
bone	fatu	burageon	sui
stomach	balo leba	nejindombon	tamabute
intestines	marite	jinin	tine
anus	bisi	hoveran	natana, tae
buttocks	bisi	buin	tibo
membrum virile	uti	nojnin	soi
pud. muliebre	riki	ririn	uasa
testicles	laso	rason	laso
thigh	mao	jagein	bokate
knee	batue	baun	bau
ankle	kuruku	rucin vita	ualacinakaru

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
tiline	seligo	nunateligen	tariga
mira	mata	nuganemti(n)	foimata
sunu	kinihu	noamige(n).	eisu
nio	ndo, or go	nupuganowa	fafa
kulinio	kukugo	no'li(n) (sing.)	ragutu
marijuvo	livo	ne'lu(n)	nifo
meria	sekbati	nepunuge(n)	makarai
mira	mata	nupuganemti	foimata
burujuvo	—	nikapu(n)	marigariga
tinia mira	kanamata	noana'lemti(n)	bogamata
burumina	mena	namin	rero
burujo	man	nica'lotua(n)	kaupenaua
jo	man	(nin)tani	vajagareo
sobona	man	nauwegu(n)	bamu
sudujuma	—	nau nel'limu(n)	turi rima
taka	keriu	nemta(n)	bua
mambo	bembe	ner'fu(n)	jinai
burimbito	—	nuputi(n)	tape jinai
maravuo	—	nowan nien	fare toto
burutiti	—	tupalaualuva	amà
buriaromeliju	—	nagenamopu	teate
mambe	ahimbe	nukamu(n)	kumkumi
buriu	hio	nikikili(n)	eivi
mambo	bembe	tupbeawa' (la)	mororapa
tinie	tne	nisiga(n)	avava
kodro (or dro)	mbiti	nelucohi	kohi
kulukudro	kukumbiti	numa nisi(n)	kohi
seno	neoti	—	manunava, kari
bieno	bele	—	fu
sulano	loho	noana'li(n)	raso
pigimpigi	—	nuva(n)	puli
sundo ja	bukle	nau'lin	turi vae
marisumpi	—	noanauwe	kaji pure vae

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
calf of leg	natere na	dambitaban	madi karuna
instep	taku natuo	napon	uacabebu na
sole of foot	mel natuo	naron	lolona
back of hand	taku naru	dara feran	uouona
palm of hand	meleru	naron feran	lolonalimana
right hand	matua	feran tin	matua
left hand	mauri	feran hemairi	marao
finger	kini	„ pusimpusi	bisuna lima
toe	kini	„ buragcon	bisu karu
thumb	kin leba	„ pare	tobatoba
little finger	kin rik	„ kakas	tacaro
big toe	kin leba	buragconpare	tobatoba
heel	lake natuo	noji buragcon	ntsue
bone	nafatu	buragcon	sui
mind	ro, roro, po	naron	domi
inside	pelau	jinin	lolo
body	patako	morombesin	ebe
soul	ate	nonin	tanume
pig	uago	nambambar	boi
boar	uago anoi	bue	boi
sow	kiliti	nambambar	helctu
louse	kutu	nacut	utu
flea	kutu n koria	„ sa hambat	utu
fly	lago	nerag	lago
blow fly	lago fu	raragabu	lago
butterfly	bebe	ceri kakas	vebe
fowl	toa	nato	toa
cock	toa anoi	natombug	toa muera
hen	toa guruni	nevenbar	toa vavini
hen's egg	tol toa	hororin nato	toli toa
pigeon	kafine, kabe	nimin	lacolaco
mosquito	namu	nonum	mohe
bird	manu	nimin	mansi auau

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
buriaro na ja	—	noa ner'fu	fajiavaga vae
jano takano	—	nemtanel'ki(n)	tapa va
—	—	ner'funel'ki(n)	rifi vae
jumano takano	—	nemta	tapa rima
„ mambono	—	ner'fu	rifi rima
juma meruo	ma-matua	nel'limi maru	rima mata
juma mali	ma-mau	nel'limi maul	rima masui
marijuku juma	fitukuma	nyegnyegi	pajo rima
„ ja	fitikuja	noan bis el'ki	pajo vae
„ mbu	—	bis asoli	„ rima matua
„ liki	—	bis akaku	„ rima tama
„ mbu na ja	—	bis asoli	„ vae matua
burumoia	—	uli bas	muri vae
buriu	—	—	eivi
jidromiano	mdomiana	nici(n)	finagaro
vio jomo, tigati	—	nici(n), imwa	roto, weitakoro
mokoti	sate	nubuti(n)	tano-ata
niunu	anunu	narumu(n)	tanohkano
bue	bukahi	puka'	pakasi
buruolo	botlivo	(puka') yevir	pakasi tane
tajino	keles	(puka') yava'	pakasi fine
suru	—	kiget, ku' la'	kutu
vili (Eng.)	—	utut	kutu kuli
jago	alago	kiug	rago
jago luo	logoria	kiugapau	—
bēmbe	—	paubauuk	pepe
tu	so	manug	moa
to romano	somani	„ yeruman	moa tane
sombaru	sofafine	„ pitān	moa fine
bombotu	mouuaso	oana'li manug	fafakāmoa
vama	—	manug, mak	fewi
iomo	dia	kumug	namo
menu	manu	manug	manu

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
brush turkey	malau	natomoro	bibi
wing	afaru	hambin	habanina
feather	mau	bai	uluna
egg	tole	hororin	toluna
nest	ikin	nonicin	taona
dog	koria, kuri	kuri	varia
rat	kusue	hasup	arivi girigiri
lizard	ao	rambu	uogare
snake	mata	namat	moata
tail	nabue	karen	uidi
beak	gole	bogon	tsigo
eel	merai	merit	marai
duck	tipiri	nonauv	kakato
fish	ika	naih	mansi
fish scales	un	bariten	lagalagana
fish fins	tokotoko	jijin	balana
fish tail	melegere	karen	balana
shark	bako	bace	bacio
whale	tafura	cun	dodon aka
turtle	fonu	nebu	apua
flying-fish	naikamanu	naburaharah	ualalaca tas
prawn	ura	nauru	—
maggot	ula	nauru	ulo
worm	asolat	jurij	sulati
centipede	sulusere	susuruv	mo auau
it whistles (bird)	pinu, piri	puinpuin	mo vai
he whistles (man)	pinu	puinpuin	mo uenuenu
it buzzes (fly)	fu	keke	mo ririri
it pings (mosquito)	gei, gi	keke	mo ririri
it pings (missile)	gi	keruririr	mo girici
it barks (dog)	oromaki	geeir	mo koa, doa
it grunts (pig)	oro	obob	mo guruguru
it crows (cock)	tare, koreko	kakuru	mo tarere

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
jokoa	malau	ye'numra	pipi
simbiano	kambano	kaukauvi(n)	pahkau
vijino	filu	numumeii(n)	furu manu
bomboti	—	noana'li(n)	fafaka manu
niuku	nunuku	nimiwa manug	fare o manu
kuli	kuliu	kuri	kuli
souo	—	kahau	kimoa
jambomboko	—	kekavau	nioko
maro	n'mata	—	tagata
jiene	—	nipike(n)	siku
siano	—	no'li manug	ragutu
ji	lo	uvin	tuna
pili	—	garei	taroa
niadro	neika	namu	eika
„ tererekiti	—	nuvilige(n)	ano-naunafi
„ bombalo	—	numa nepi	atariga, antara
„ jiene	—	re'numa nepi	siku
biauo	bekeu	pauwun	mago
kelijumdrum	lerumdum	tufwela'	tafora
yebio	avia	yau	fonu
menumenuako	—	uwanis	savi
ilo	niua	man	—
ilo	uaua	u'ral	eiro
totou	bogkombiti	muticalev	nufe
miere	mkaka	(t)ivug	nohrere
mbobo	—	(t)asukasuk	nohki
mbobo	—	(t)uvahal	nosavini
vovokuti	—	(t)abuk	nohmu
—	—	(t)abuk	nou
—	—	(t)asuk	nohmu
miaga	fetio	(t)asuk	nokohko
miogiogu	—	(t)abuk	nohgu, nohka
ko'oreko	—	(t)atakaka	nokoko

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
it swims (fish)	sefa	gcum	mo alo
he swims (man)	afa	irog	mo alo
it creeps (snake)	sai	mi rur	mo nsalansala
it creeps (child)	sol	karah	mo caraca
to coo (dove)	mua	maritegteg	mo vai
he knows	atae	rukere	„ matauosae
he hears	rogo, rogi	mire, irir	mo rogo
he loo' s	lo	coro	mo leo
he sees it	libisia	risi, mbunsi	mo sori a
he speaks	bisa	mi rij	mo sora
his word	nafisananena	narijan san	nona sorae
he says it	tilia	forei	mo vitia
he speaks to him	bisa baki nia	forei cini	mo sora teleia
he tells him it	ti ki nia asa	forei cinihini	mo vitia cinia
he shuts his eyes	pili	mi mbuir	buelubuelu
he opens his eyes	leo	coro	mo leleo
he gapes	maga	mi pag	mo uauage
he yawns	momoa	cenimug	canmaumao
he eats	kani, bami	cenicen, hani	mo cancan
he bites	kati	haji	mo cate
he is hungry	bitelo	nemar kejkej	mo marua
he is full	buka	cenicentavah	mo masere
he gnaws	gurisi	jamue	mo cansi
he drinks	minu	mi min	mo inu
he eats sugar-cane	samai	jimue	mo samai
he thirsts	matru	meruh	mo madoce
he spits	tanue	mi rut	mo lito
he spues	lua	mi ru	mo lua
he takes	uisi, bua, tabe	reve	mo lai
he gives	tua	reve bi jici	mo sile
he grasps it	tagaru is	rutotocini	mo idia, tauri
he holds	bua suki	totori	mo tauri

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mia	miava	(t)aiyu	notere
„	„	(t)ei	nokau
jia	mkaka	(tat)arpiko	nohtoro
„	—	(tat)el ^h au	nohtoro
jegi	—	(tat)unen	nohku
mjikia	mkile	(t)ahovein	noiroa
mjogi	mlogo	(t)atetelig	norogona
jerarago	mleo	tasal	nosira
mialio	mhove	teru in	nosafia
mili	mhov	tani, tagahadi	novisau
kian ilian	konan houana	nagohadien	tiana visau
mberenio	mbetin	(t)ani in	notukua
mili mbanio	mhov kini	(tat)anipen	novisau kiateia
mberikanio	mbeti nkini	(t)ani, (t)anus	novisau kiateia
molukouo	bilinkaua	(t)abuli	nomoiroa
jebijo	mleo	(t)eir	noara
memaga	—	(t)owag	nomata
miauo	—	(t)owagra	nohmava
jenano	mbaga	(t)un	nokai
jeri	mkati	(d)us	nohmagu
jijerio	mbito	nauumusdusin	komate taoge
mambono jouo	mkom	(t)icinihipus	komauri
miigie	—	(d)us	nogargaria
muni	muni	(t)amanum	noeinu
miigie botobi	me n'sob	(t)uvelu natu	nogau
midou jerio	mereu	tauwa'wa'	komate tavai
bubule, juuie	—	(t)ataga	nosavari
mjuluo	—	(t)eowa	nohlua
mudri kari	mlai, mkun	(d)os	noamoa
mudri bani	mlai teki	(t)afen	notufa
bokari	mbogkati	(t)askalum	nokumia
mbarikari	—	(d)os	nopurujia

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he sweeps	sera	sisir	mo tevtevi
he scrapes	magiri	suvui	mo rosi
he scratches	gari	kekerif	mo carasi
he gathers together	seragurunaki	pere hucur	mo sakosako
he heaps up	taua ki	tuv hucur	mo tiu
a heap	taua	nahos hucur	banu
he carries	selati	hiri	mo deci
he carries a load on each end of a stick	amrua	jireji	mo teteci
he carries a load on one end of a stick	takam	ruamu	mo caiuaci
he carries on his back	ofa	teterimb	mo sauua
she carries on her head	sunaki	segi	mo surai
he strikes with his fist	tupa	tice	mo uonsei ci na limana
he strikes with a stick	bokati	bere	mo losu ci na uca'i
he slaps with hand	tabagi	mi bji	mo uonsai
he chastises a child	sumati	bere	mo tabavi
he flogs	mafisi	bere	mo camansia
he pulls (hauls)	bua suki	revei	mo revreve
he drags	rosagi	revei	mo revreve
he sings	laga	keke	suci na uete
a song	naligana	nembu	uete
he lies down	en tano	mejir	mo eno
he sits	toko tano	mi non	mo ate
he stands	tu	mi tu	mo turu
he stands upright	tulena	mi tu hehe	mo turu
he whispers	talakolako	sori vijvij	mo vivi nasa

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
miakono	—	(t)aiya	noseria
biji	—	(t)acia	nowurusia
jambogi	—	(t)a'kel	noarajia
m̄la mbiji	—	(t) oariarun	nofatakina
mivonikakari	—	(t)arun nitau	nofeituma
tena a		nitau	fal ataburia
mivonikari			
mudri	mkuni	(tet)iles	nosoria
mudri iomomu		(tet)asolia lau	nosoria
mbario		(tet)asolia	nosoria
mbario		(t)elucis	nojibaina
jo a mbarino		(t)aharupari	novehkejia i
juki		(t)u ti	auru notukia
me	mlahi	(t)umu'	notia
mjumba		(t)em	noforopakia
bitivi kinerino		ku'	notia tatama
me	mlahi	(t)atis, tu'	norauraveia
mburikari		(t)ivi	notorojia
mburi	msak	(t)ivikokan	notoia
miou	mhau	(t)atokafa	nohgoro
iou	hauana	nupuun	tahgoro
mono (tano)	miono (tano)	(t)ame'li	nomoi
jo a tano	mtoko san	(t)aharug	nopuku
jumolu	mtumau	(t)utul	notu
„ memedu		(t)utula'rua'ru	notukake
juva juva		(tat)asiwun	nomumu

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he murmurs	tauruuru	mi rij bogbur	basobasosa
he is hoarse	mero	riraon micar	domina mo uono
he speaks hoarsely	bisa mero	rijhiniriraon mo sora micar	robaroba
he cries out	gei tagoto	mi ke, egceir mo sora	memarauni
he mocks	fakaru	tavtav	—
he laughs	murū	mi man	—
he shouts	kola, bioso	mi ke	mo marasaci
he screams	gei tagoto	gceir	mo gara
he calls him	soe	kese cini	mo tovia
he cooees	kau, kola	mi ke	mo doadoa
he groans	tirigi	romorom	mo uele
he weeps	tagi	mi teg	mo tag tage
he cries (child)	gei	mi teg	mo ulo
he wails	tagi	teg	mo tag tage
he bewails him	tagisia	tegsi hini	mo tagisia
he fears	mataku	metoh	mo matacu
he sheds tears	lupa ki ririmeta	uase metarur	mo ulo „ tage
tears	ririmeta	metarur	tinagesi
he sweats	tortoru	mi rat	mo araraga
sweat	toru	nerat	araraga
he wipes	gasi	kaskase	mo cutu
he sneezes	mutui	jivuh	mo tsigae
he coughs	buk	mi pur	mo buru
he has consumption	sofa	maraj	mo sova
consumption	sofa	maraj	sovae
he breathes	maromaro	gavugav	mo soro
he breathes hard	maro gasua	mi gav	„ namabutoci
he pants	magamaga	gavugavtene	mo sova

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mbarinio		animunmun	novisau fakariki
jouo maro		nicin dica	nohkiana
nai mili		(t)asiwuni	novisau
jouo maro			nohkiana
miaga mete	fetio nkokaua	(t)aget)	novisau kiluga
—	—	—	—
mbio jouo	mkembiho	(t)aget aboma	novaro
miaga kilikili	—	(tet)earug	novaro
mbio nai	kembiho kini	(t)aon lan	notapa eia
makulu	—	(t)unen	nohe
jouo miolu	—	(t)abuk	nohgu
jegi	mkai	(t)asuk	notagi
miaga	—	(t)asuk	notagi
jegi	mkai	(t)ean, (t)asuk	notagi
jegi nai	mkai kini	(t)asuk ohni	nosigisia
merou	mataku	(t)agen	nomataku
jogi mirano	—	(t)asuk no'an-	notagi norokia
mbatobi		emtin taiya	areimata
jogi mira	—	noanemtin	areimata
minunu	—	(t)umsusu	nokavakava
—	—	nemnahagien	kaukava
miolukon	—	(t)arabei, tafel	nofuruna
momorua	—	(t)amta	nomafatu
jabo	filfil	(t)ariga	nohge
niambene	—	—	notuatua
niambene	—	—	teivirara
jilimembi	msomami	(tet)eahag	nomapusake
mjivi	—	tet)eahageahag	nomapusake
magamaga	magamaga	tet)eahageahag	nomapusake

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
his breath	namarona	soban	maromarona
his nose runs	nagusuna i tafe	konu jivjiv	mavidivivi
wax of ear	tula	namuis	—
he is deaf	paro	ririgan ba- rambaror	buerabuera
he is blind	barea	metan ba- rambaror	mo uso
he is lame	bi gole	majih	mo madaureci
he has the itch	garoa	rembin rama karkar	mo carocarosi
itchy	garoa	kejkej	rarecate
the itch	nakaroana	rembin	covicovina
he lifts up	rakei, sela	sici	deci
he lays down	torobisi	rigi vecapan	tiu, tau
he turns end for end	liua ki	rirecini	lilitaci
he rolls it	malilu ki nia	rikovuci	mo molia
it rolls over	malilu	rikovuci	tiu molemole
he turns it round	roa i	mi ri	mo lilitaci
he turns round	meraroa	tugcurutu	mo bosi
he turns it upside down	tapa lo sua kinia	—	mo tiubosi
he walks	surata	vever	mo vanovano
he runs	uru	mi gcum	mo ualao
he goes	bano	mi jo	mo vano
he comes	mai, be	vine	mo mai
he departs	milu	mi jo	mo mule
he comes back	liliu mai	mi gcir vine	mo ta mai
he returns	liliu	mi gcir	mo ta mai

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
jilimembian	—	nagi(n)	tionamapusake
mia jevi	—	naumigen (?)	notafe tanoeisu
tiro	—	nisi nubugte- lige(n)	turituri
tilinieno	seligono	(t)alu	eturitura
mbono	mbonovon		tantariga
miranombono	mbili	(t)auo	epauri ruona foimata
mbe balava	—	(t)aliwuk ra	nosigasiga
miambeno	—	—	nomageo
bilulu	—	(t)arfuarfufu	emageo
—	—	narfuarfuien	tamageo
mudrilari	mkunlakati	(t)afari	nojikijiake
mudri joatano	mkuntokosan	(d)elaho	nonageifo
mbiligi liliu	—	(t)aholelin	nojikivinia
kanio			
milibilibi kanio	—	(t)au ¹ lin	nopuria
nai milibilibi	—	(t)au ¹ lin	notaka
mbiligi o	—	(t)ahohelin	nofurusia
mbiligi nai	—	(t)alali	notaka
mbiligi dram-	—	(t)asilaho in	nojikivinia
bu kanio			[¹ alaka
mieli	mfiali	(²)aliwuk, (t)an	nofano, nola-
jikiti	mkitikit	(t)aiyu	notere
mbano	mlobo, mbene	(t)uven	nofano
mbinime	mbeima	(t)uva	nohmai
mbano	mlobo	(t)iet, (t)uva	nofano
mbinime	mbeima mbete	(t)ateligpa	noafemai
mberei			
mbinime	—	(t)atelig	noafemai
mberei			

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he returns it	muri a	reve gcuri	mo subai
he stretches out his hand	saikinaruna	sahsah	mo vaderae na limana
he puts out his tongue	le mena	seri norimen	mo lulua meme
minxit	meme	meme	mo meremere
urine	me	neme	meremere
cacavit	suarai	mi kev	mo deo
excrement	tai	neten	tai
he kicks with his foot	umpā ki natuona	feresi hini buragcon	mo kova
he casts a stone	neta ki fatu	mi tuv hini nivit	mo nadi
he casts a stick	umpā ki nakasu	kumbu hini nice	mo bei
he hits it with a thrown stone	neti a ki fatu	tevue hini nivit	mo nadi
he throws it away	so'oba ki nia	furecini	mo balaci a
he dwells	matoko	ni non	mo ovi
he remains	toko	mi tok	mo ovi
he sojourns (for a night as a guest)	manaki	reemare ambug	mo ovi
a guest	namanaki	namburan	tarauoci
he is a chief	bi nauot	namar	nia mo subue
it is a stone	bi fatu	nivit	tacase
it is a stick	bi nakasu	nice	ucaï
it is a canoe	bi rarua	nice	aka
to be (verb sub.)	bi, bai	fe, fere	
he dies	mate	mi, mej	mo mate
death	namatiena	mejan	matea
he lives	mauri	maur	mo mauru
life	namaurien	mauran	mauru

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mudro berei	—	(d)os in muva	nofafekina
jiani jumano	—	(t'uwa'ru nel'- limin	nofariakina tanorima
nai jiani	—	olo namim	nonahky
burumanene			tanorero
—	—	(t)ami	—
bujojo	—	nami	mimi
—	—	(t)avir	—
ta, te	—	nisi	tahtai
me ka ja	—	tuvug	notakafia
bisovi ka veru	—	(t)atu' akapil	nojiri i tafatu
jupiki ka iesi	—	(t)ataua	„ taranea
jumba ka veru	—	(t)atas kabili	„ i tafatu nohtu
mbukiombano mkovokin lobo		(t)araci	notauake
jo	mtol o	(t)aharug	nonofo
jombo	mtokombohi	(t)a'nin	nonofo
monomi	—	(tat)atug umei	nomoi
kulou	—	(ratima) (t)ieli	tamavaka keikei
nai mbe tumbo mbe msumba		yerumanug	eia teriki
mbe veru	mbe nivatu	labil	tafatu tena
mbe iesi	mbe lakai	nigi	taranea tena
mbe tauako	mbe mbag	negau	taboruku tena
mbe	mbe	—	not used alone
maro	mate	(t)imis	konomate
namarian	nimateana	nimisien	tahmate
meouli	mauli	(t)umyuga	nomauri
meoulian	ni mauliana	numyugahien	tamauri

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he saves (makes to live)	bakamauri	uase maur	vacamauru
the tree waves (in the wind)	nakasu i nuanua	nice mi gcum ra nirig	wucaï mo culiculici
the grass waves	namanau i meliboi	dombui rama sar	—
the wind makes the tree wave	nalagi i si nuanua ki nakasu	nirig joeji nicemisar	lag mo hulici na ucai
he shakes it	barifari i i nia	uase kurkur	mo culicia
he is startled	serabiri	kirih	mo matere-tere
he trembles	tururu	kurkur	mo savutaci
he loves	rumi	enjejar	mo boi
he desires	mesau	macor	mo boi
he hates	karei	jiji	mo teboi
he is angry	maieto	ruripag	mo lolopuga
he reviles	sueri	pesocini	mo auea
he speaks well of him	bisa uia ki nia	mi rij mi bu hini hini	—
hespeaks ill of him	bisa sa ki nia	mi rij mi jij hini hini	—
he buries	afa ki	teven	tanomia
a grave	namatigo	nambur	buru
he is sick	misaki	mesek	mo ronso
disease	namisakia	dogeur	ntsaoa
he feels unwell	rogtesa	mi re mi jij	mo ronso

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mburimeouli	futmaulie	(tol)numyuga- hien kum	nopena mauri
iesi mbavani	—	(t)aviliawe	takarau notaka (i tamtagi)
majumune mbavani	—	(t)auaalual	tagafari notaka
jegi mbavani ka iese	--	nemtagi (tat)aviliawe	tamtagi nofa- katakataraka
nai mukulu- kulu kanio	—	(t)arigrig	noruruia
nai memem- biju	tokuku	(t)urumrumun	noviriviri
nai milo	—	(tagen mata- rumrumun	nohlika
jidromi	mdom	(d)ol keikei	nokaniani
tinieno ji	—	(d)ol keikei	nokaniani
tinieno jeri	tnene mkati	(t)amuci	nohgeigai
mla siniambu	dolunambu	(t)adol niamahu	nokali
miolua	miavili	(t)ani kilet	nogorosia
mili mbo kanio	mhou vo kini	(t)ani ivi	notukua avisau rufie iateia
mili mboba kanio	mhou sa kini	(t)ani ra	notukua avisau sa iateia
jivini	msivini	(t)anum	notanu, notan- umia
bulusimaro	—	nimil	nasivari
nai miei	msaki	(t)atimis	nomaki
mieian	—	nimisien, na' maien	makiga
mjogi miei	mlogimsa	(tat)a'ma (t)a'mai	emaki

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he feels well	rogteuia	mi re mi bu	mo rogo mo ducu
it is sore	bitunu	mi rar	sola
it is painful	bituntunu	mi rar	mo varecansi
pain	nafitunuen	raran	varecansi
a sore	namanuka	menu	sola
a wound	namanuka	barhehe	uosa
it swells	tubu	bimbut,	mo titig
it is swollen	—	—	mo nini
a swelling	tobu	narus	nini
abscess	—	—	uosa
it ulcerates	faga	fe menu	mo sola
ulcer	namanuka	menu	sola
matter of abscess	naupo	natumbu	uaina
it breaks (abscess)	misai	tavah	mo tausa
it heals	au, abu	mi gcur	mo mauo
it is broken	makot	macot	mo kamue
he tears cloth	borai nakalu	ririsi morin	mo dari na ruru
cloth	nakalu	morin	ruru
he splits it	boraia	tirforai	mo daria
it is split	maora	mabor	mo mapua
he breaks it	bori a	pasimburi	momabilabila
he pierces it	konai a	seri	mo saria
it is pierced	misei	marur	mo maduru
it is cracked	mafa	mambur	mo mapua
he goes out of house	tafe	mijo vec vere	mo sace a vareo

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mjogi mbo	mlogimbohi	tuniyuga'	emauri
mbe jalele	mbe memahi	(t)a'ma	ehmae
mbe jalele	—	(t)a'ma ra	ehkini
jalelean	memahiana	ma'maien	tahmae
menuko	manika	numugum	manuka
vio amlakulea	—	numugum	pakora
jurombi	mlu	(t)asisimasisi	nofura
jurombi rue	—	—	nikofura
jurombi	—	kaurarupu	—
jurombi	—	—	tarikaso
mbe menuko	—	(t)ufwa	nohkai
menuko	manika	numugum	manuka
nieni	—	nufuaien	taukau
miou	—	(tat)upwera	kopu
mabo	mabo	(t)amau'	nomafo
mabu	batautu	(t)aget	—
nai jedei ku-	—	(t)earis	nofafasia
lumarauo			amoiga
kulumarauo	ontuniboa	nadi toga	moiga
nai milampeio	—	(t)ahabu	nofafasia
milampeio rue	—	katahabu	nikofafasia
mlakorovio	mdolutuhi	(t)agave'li	notajia
mieli o	mhali	(t)ata'l, auarera	nofoua
madrulu	—	katata'l kat-	nikofoua
		auarera	
mamabu	—	(t)ameg	nikohloga
mba tavio	mbeki fafiko	tiet	nofakia kifafo
yimo			

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he enters into house	sili	mi mbuis	monsiuoaimo
he seeks	laga, tele	coro	mo sai
he finds	mau	riskurojini	mo sori
he covets	miseroa	naron kurive	mo boi
he steals	banako	fenake	mo rovrovi
he kills	atugi	tai, reviji	mo losulosu
he commits adultery	tauso		mo raravi ci
adulterer	nata mole	karah hini	na vavini
	tauso	karah aris	marae vavini
adultery	natausoana	titi mi jij	raravia
thief	tea banako	fefenak	tamaloci
			rovrovi
he lies (tells a lie)	bisuru	gceris	mo dadan
a lie	nafisuruen	soromburan	dadan
it is a lie	bi nafisuruen	soromburan	le dadan
a liar	nata mole	fe boguv	tamaloci
	bisuru		dadan
he speaks the truth	tili lesoko,	fari mene-	mo reteducu
	tili loamau	mene	
truth	nalesoko,	furetin	reteducu
	loamau		
it is true	bi lesoko	furetin	le reteducu
	bi loamau		
he marries a woman	tauri	nagu-	kese nevseven lace
	runi		
she marries a man	lake ki nanoi	kotoi	mo lace
he goes before	bea	vemu	mo vano
			talom
he follows	rausi	vetoh, ausiri	mo sobue

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mbajomoyimo	mbeki iuma	(t)aulupe	nofano kifare
jerarago	mleo kin	(t)asal	nosara
mlaiali	—	(t)eru	nosafia
jaro ka	felau kin	(d)ol keikei	nokaniani
mbina	mbina ^h o	(t)akila ^h	nojigo, nojigofia
me mbini	mdolumbinhoe	(t)u ^h wamo	notia
jiaka	mkikihi	(t)akila pitan	nojigo fafine
toro nasia- kaian	ata neki nkiki- hiana	yeramis	tatagata nojigo tagata
siakaian	kikihiana	--	tajigo takau ma fafine
toro na vina- ian	ata nekifina- koana	yakila	tafakau jigo
mlasimbi	mkaua	(t)eyuwa	norohkavei
lasimbian	kauana	neyuwaien	terohkavei
mlasimbi	mkaua	neyuwaien	terohkavei
toro na mlasi- mbi	ata neki nka- uana	yeyuwa	tatagata eroh- kavei
mberiano	mbeti lehmau	(t)ani purhien	novisau mari
riano	lehmauana	nupurhien	tamari
riano	lehmau	purhien	nomari
mburi tira	mbilehe fafine	tariv pitan	noarafia tafine.
jokiano toro tai	mlakiata sakai	(t)aparugyeru- man	nonofo ma ta- tane
nai ju kamu	indu imua	(t)auupun	nofano mokagi
nai jakisori	mial	(t)uarisug	nomuri

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he begets	bisi	pesi	mo uora
she is pregnant	tiena	jian	mo bag bage
she bears a child	bisela	pessus	mo vasusu
child-birth	nafiselan	miagk	uorae
it falls	roa	mi juv	mo nsovi
it sinks	tiro	mi un, mi ron	mo maduduni
he dips	bugi	tabe	mo seire
he dives	musu	mi un	mo tio
he follows the path	usi nabua	sorsar	mo sobue na sala
he beckons	bialo	oruvi	mo alovi
he beckons him	alofia	oruvi hini	mo tovi naco
he beckons him away	alotua ki nia	oruvi hini vec ait	mo tiu luma- cia
he beckons him hither	alofia mai	orúvi hini vine	mo aloviamai
he bows (his head)	tapau	botombot	mo tamaducu
he shakes his head	lig bau	rerenah	mobulabulaci
he works	uisiuis	majig	mo sakasaka
he makes	bati	uase	mo loli
he does	meri	uase	mo loli
his work	nauisienanen	majigan san	nona sakae
it smells (is odorous)	napoa	ni mbo	mo bonbon

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
nai mbari	mbat natina	(t)uva'	noamo agata-
kinerino		numan(?)	mata
nai mbe jiano	—	(t)isinin ner-	nikofoijinai,
		fun neabot	remafa
nai mbari tete	—	(t)uva	nofarere i ta-
			tama
baribarian	—	nameirien (of	tafarere
		the child)	
mjoru	mletu	(t)umei	notakakia
madrudu	mdono	(t)amnum	nokero
jiti	—	(t)atu	nofuia
mjeyubi	—	(t)aho	nosuru
nai jaki ma-	miohi hamau	(t)owari suaru	nofano ana i
rambo			taretu
mbiligi jumano	—	(t)aon	noriakina tano-
			rima
mbiligi jumano	—	(t)aonpe' la	noriakina tano-
kanio			rima kiateia
nai mila	—	(t)atorinmaul	noriakina tano-
			rima pe kafano
mbiligi jumano	—	(t)atoraiyiv	noriakina tano-
karime			rima pe kahmai
mbani mbari	mhbak	(t)asilaho	nikohkau
	mbatina		
mbiligi	—	(t)urin	nohtakusa
mbarino		ra'nkaba	
nai mimau	mbifihi	(d)ol wurk	nofijikau
mila	mdolu	(d)ol	nopena
mbejuku	felugkoe	(d)ol	nopena
kian imauian	konan fifihiana	rahan nalpa-	tiana fijikauga
		kauien	
miovuvui	—	(tat)abien	ehkara

ENGLISH.	EFATESE.	MAEEKULAN.	MALOESE.
its smell (odour)	napona	nambon	bonina
it stinks	poa, inaposa	mi mbo mijij	mo bon sate
he sleeps	maturu	metur	mo maturu
his sleep	namaturuen anen	meturan san	nonamaturua
he puts to sleep (makes to sleep)	bakamaturu ki	uasebimetur	mo rururuci
he awakes	bilo	coro	mo leleo
he wakens him	bugo nia	vucini	mo barakai a
he rises up	tulena	tumerah	mo teteraci
he thinks	mitroa	mi gve	mo domdom
his thought	namitroan anen	daga geve	domina
he thinks of him	mitroa ki nia	geve hini	modomdomia
he thinks well of him	mitroa uia ki	geve mibu hini hini	mo dom ducu tele ia
it is plucked up (a plant)	mafaku	marue	mo masabusa- buti
he plucks up (as a plant)	baku	ruetocini	mo sabuti
he thinks bad of him	mitroa sa ki nia	gav tarhu- ciri hini	mo dom sate tele ia
he forgets	trara tani a	gamirocini	mo ntinoma- lioci
he remembers	mitroa bera- kati a	mi gve	mo domdom
he denies	koro	sorimbuni buni	mo sinaci
he conceals	koro, tasuruki	rigsesocini	mo soci
he confesses	tili sai a	fari mevus	mo vitiuoto uoto

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
bonoti	—	nemiyevin	—
nai jono	mkono	(t)abien	ehnamu
nai monomelio	mionomban	(t)buli	nomoiroa
kian monome-	—	rahan	tiona moiroa
lian	—	nabulien	—
—	—	(t)eamuk	noreresia
			kamoiroa
nai jebijo	mleo	(t)eir	nofagona
nai mlambonio	—	(t)a'gi lan	nofagona eia
nai jumolu	mtumau	(t)atul	nomasike
nai jidromika	mdom kin	nici(n) tatu,	nomentua, no-
		tumwa	manatunia
kian jidromian	—	—	tiana
			manatuga
nai jidromi	—	nici(n) ta'ti in	nomentua eia
kanio	—		
nai miali nai	—	(t)asuk o'ni	nomentua pe
mbo	—		eia erufie
a mburilario	—	katumkumu	nikopenakia
nai mburilari	—	tumkumu	nopenakia
nai miali nai	mhobe sa	(t)amuci lan	nomentua pe
mboba	nigana		esa eia
tinieno mbom-	malio kin	(t)alu	nogaro
bogio	—		
tinieno maia	mdom mahana	nici(n) (t)a'ti	nomentua
nai jauia	—	(t)aniapuni	nofeiva
nai mla mbonoa mbin	kin	(t)aniapuni	nofuna
nai mberilari	—	(t)ani purhien	notukua

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
it is hidden	pelu	marigsesocini	mo soci
he stoops	gusu	jejeroh	mo lo
he bends it	pelu ki	uase mehem-	mo cobe
		behemp	
he folds it	lulu ki	rurivue	mo lumacia
he wraps it up	fifisi a	himpiji	mo nubacia
he unfolds it	fifi biria	vice	mo terea
he opens it	balagati a	vice	mo sikia
he spreads it out	bukisia	pursocini	mo urecesia
he shuts (box)	ponotia	kōrkor	mo broci coro
he closes it	ponotia	korkor	mo sagare
he ties	uti	mi mbuge	mo lasi, lico
he unties	rati	rumbagi	mo tere
a knot	tuut	rucin	taletalecacina
he splices	sokari	jimpetecini	mo cutu
			sodoa
it is loose	mafirifiri	macamcar	mo madaua
it is untied	marati	marumbu	mo tere
he fastens	bati suki	mi mbuge	talecaci, lico
it is fastened	bati suki	migcar	mo mataleta-
	a i tu		lecaci
it leaks, drips	tuturu	turitur	mo tuture,
(house)			nadi ateaci
it leaks (canoe)	toroa	futafut	mo nura
it is shut	pon	fonfon	mo sagare
it is open	tapare	tambar	mo puai
he circumcises	tefe	teve	—
he is circumcised	bi fisi	mi roş	—

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
nai jo luku	—	ka'luaig	nikohmuni
nai milibi	miehie	(t)asilaho	nofao
nai sabia	—	(t)abaiyu	nofatuia
nai mjukio	—	(t)abaiyu	nopuria
nai mjulio	—	(t)areg	noputugia
nai mbisio	mbiki	(t)avis	novetia
nai mbakilari	—	(t)avis	novetia
nai mbisio	—	(t)evi	nofoforosia
nai mla koi	—	(t)abusig	nopojina
nai mla mbono	—	(t)abusig	nopojina
nai mbiterani	mbitoke	(t)upweris	nofausia
nai jumbari	mlovati	(t)is	novetia
buku	buku	kiapuk	fakapuruga
nai miasolio	—	(d)ilpun	novahtakina
mijumbo	—	(t)alukaluk	ehlavaaunu
mijumbo	—	(t)is rucis,	nikovetia'ia
nai mlakakari	—	(t)alis	nofausia
mlakakari jo	—	(t)iucis	nikofausia
mbaridrudruli	—	(t)owag, (t)a'li	nohturu
mbetumi	—	(t)ariu	nofano tatai i iei
mbono	—	katabusig, kasisug	nikopojina
jo jubabu	—	atig upahin	nikofakasara
nai jivi	mdeve	dos nitum	nonage tanofoga
a jivio	—	yausevia	nikonage tano foga ytey

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he washes hands	fafan	kisi fer	mo osiosi
he washes (cloth, dish)	bulosi	mueti, rosovi	mo subi
he bathes in sea	los natas	roseros	mo loloso
he washes with fresh water after bathing in sea	bagaranu	roseros rue	mo nsansalela
he makes clean	bulosi	uase vogvog	mo vacasaci
it is clean	tare	vogvog	mo wuso
he wrings	taui	uuriri	mo virici
he swims	afa	irog	mo alo
it swings	tuletule	mi sar	mo sipsip
kava	namaluk	meruh	mo hai
he strains kava	seri namaluk	meruh toritor	—
he strains grated cocoa-nut	rea ki	mi pus neni	—
it grows	bisau	mi tuv	mo sula
it is ripe	matua, imam	mi men	mo loa
he is mature	matua	taramb	mo nsea
he asks it	tatago sa	nugsi, rame	mo damia
he asks him for it	tagofia sa	ramehini	hinimo damia
			cinia
he buys it	bagkotefia	fuiiri	mo uolia
he buys it from him	„ tua i	fuiiri jicin	mo uolia
			asana
he sells	sori	mi pos	mo uoluol
he blesses	bisa uia ki	mi rij mi bu	mo kalakalae
he curses	bisa sa ki	mi rij mi jij	mo varvarto-
			vici

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
a jekonjumano mlilihi	n' mana	aruwelum	notahtaroa
		nel'limi(n)	arima
bukono, jekono	—	temem, (t)afel	nopohpokia
a jeliou ea tei	mloho ie	n'sahi teig	nokaukau
—	—	(t)eigu nahu	—
a mlakono	mdolumahana	tafel	notahtaroa
			noma
mbe mbo	mbohi	(t)auwer	nikoma
nai mbuvai	—	(t)auver	nojikivinia
nai mia	miava	(t)eai	nokar
nai malabu-	—	(t)eai	—
lavu			
miou	milik	nakava	kava
mbudigio	—	(t)auwerin	—
mjukoni	—	(t)auwerin	—
marou			
nai miluo	miua	tiyan mita	nosomo
nai meruo	—	(t)ea'tu	nikohleu
mbe torovu	ata kulna	matu	nikosore
	matua		
mbikanio	fiukin	teasia in	nonugia
mbikanio	—	teasia in lan	nonugia iateia
denio			
nai mbulio	mbulie	(d)os emti(n)	nofamata
nai mbulio	—	(d)os emti(n)	nofamata
denio		o'ni	iateia
nai mpilipili	mbulvuli	(t)uadi	notufa
mili bu ka	mhou mbohi	(t)ani amasan	noarafaina
mili mboba ka	mhou sa	(t)ani ra	nosa'iri

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he paints	buluti	urur	mo buli
paint	nebulu	naur	bulu
oil	narora	suan	bulu
milk	susu	nasus	susu
breast	susu	susin	susu
nipple	meta ni susu	meta nasus	matae susu
to oil oneself	tumanaalofia narora	kase suan	basibasi
to comb	siki biri	cirigcerevur	cacari
a comb	seru	hegcirigcir	icare
a fillet or crown	tagotabau	nejaj megcere	dogo
necklace	nanu	daga mahoni	vinivini
beads	nanu	nasum	som
armlet	ban, baneben	nerar	ban
bracelet	lele	neramb	rederede
nose plug	sumili	rigenembur- umbur	—
nose pin	sumili	rigenembur- umbur	ienena bona
ear pendant	fakataliga	ririg	ienena boro
girdle	lufa	naun	—
wrapper	—	nambas	ualualis
belt	intali	otohatu	asetuatua
waist cloth	nafilak, natofe	raundabo	cibo
woman's covering or waist cloth	nasieg	nambas	—
he is naked	malamala, tabua	maramarho	ebena mo proci

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mbivitauro	—	(t)afali	noamosia, notusi
—	—	nisipun	tatusi
sunusunu	—	nahu nien	vairakau
yu vati	—	naha(n)	vaiu
yu	ohun	naha(n)	fafata
marayu	—	nemti(n)	tau
miovuovu	—	arabei yen	koama
		nahu nien	
jumbija viji	—	il owanun	koseserua
merisi	n'sel	na'	seru
tenambivikari	---	malo	fouru
mbarilo			
—	---	noa nadi	karoa
		katowan	
iomo	mumoi	noa nadi	atinea
beni	mumoi	nōsi nien	gaipu
tajeligo	—	—	—
—	—	nadi (t)a'gi	—
		nubuga nigen	
—	...	nigi	pukunia i eisu
pejeligo	—	—	vahkai
kuliesi, yunu	kukulakai,	katauti	matarua
jevisevi	munu		
	—	nitum	tahpono
kulumbue	—	katauti	tahlava
tatu	n'sibe	lavalava	lavalava
tukulo	n'sibe	—	—
niambene iauro kulnatutu		(tat)eiyu umei tahkanonea	

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he is clothed (clothes)	susu	kari morin	mo ruru
woman's skirt (grass)	namaseri	nambusir	—
bark cloth	nafon	firinice	—
cloth	nafon, natofe	morin	ruru
she plasts a mat	bau namit	veji devij	mo vatu na balata
a mat	namit	devij	balata
cocoa nut leaf mat	takafau	noruh	evei
basket	bolo, nala	nacat	cete
cocoa nut leaf basket	bora	nacat roni	ciriciri
tree	kasu, lau	nice	wucaï
wood	kasu	neriv	wucaï
grass	namanau	dombui	ramesmesu
forest	namiles	ribuh	naurata
its leaf	naulina	raun	rauna
its branch	nirana	sagcasagk	masagana
its bark	naulina	firinice	urina
its stem	namalona	marijan	unsuna
its root	nakoana	rambuin	orona
foot of tree	nalake	batin nice	unsuna
	nakasu		
top of tree	nauri na asu	romon nice	uluna
its flower	nabumana	lugan	tetena
it blossoms	buma	mi pug	mo vira
its fruit	nuana (na ua fanan na)		virana
crown of head	namasuana	nembun barun	usogi

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mia kulum- arauo —	— —	(tat)aveg yen naditoga niaaaua	notakai siegi
yelimbu kulumarauo nai mbie yembi	on ontumboa — niambe	numas naditoga,napin (t)au' numutagei	— — norapakau pakaunia
yembi jogi basaro basaro, suru- mbu	— — atinbo —	numahan katum kubahau	turau, pakau kato borobora
buriesi iesi majumune —	lakai leke numunahi —	nigi nigi nuve'lu eluan	rakau tagamotu tagafari tagamotu
mati jati kulukuti mokoti mbati burumbati	lutene latene kukuna behetene kaqatene —	numa,numalin nel'limin nosin nubutin nakin nauun	tanorau tanora tanokiri tanokoga tanokai tantafito
jumoti niati mbe niati marati	— figatene — masaktene	naulin nauun (d)us nauun nowan	susuku rakan tanose — tanofua
suku na mba- rino	—	no'we(n)	roto uru

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he is bald	masua	mi puis	mo dilo
fruit tree	nakasu tau	nice henicen	wucaï
	nuana		cancane
the tree bears fruit	nakasu i tau	nice mi uan	wucaï mo
	nuana		vira
fruit is on the tree	nuana i tau	nice mi uan	virana le toco
	nakasu		na wucaï
fruit is not on the tree	nuana i tika	nice se uan	virana mo te
	nakasu	ere	toconawucaï
the tree has no fruit	nakasu i tika	nice fanan	wucaï mo te
	ki nuana	jicèr	viraca
a plantation	atalemat	naroman	lolo
a reed	usu	mebur	litu
he fences a garden	bati goriata-	uase bio	mo loli baba
	lemat		coro
a fence (reed)	rafena	bio, nerut	na tei baba
he makes a reed fence	rafe rafena,	tahi nerut	mo tei baba
	batirafena		
a fence (wood)	nakoronakasu	nerimberimb	baba
a fence (stone)	nakoro fatu	nabor	uoda
he makes a stone fence	butua ki na-	mi tuv nabor	mo tiu na
	koro, bati		uoda
	nakorofatu		
he burns it	tapara ki nia	siri	mo sulia
it burns	faga	pagpag	mo cane
he clears ground for a plantation	umwa	mi gcis	mo hulihuli
he plants yams	lau nauï	ruvue norum	mo duli
he digs	kili	kiri, kirkir	mo cele
he weeds	but	kase dombui	mo huli
vine of yam	ora nauï	rugcirum	tale na
he trains the yam vine	bati ora	ketecini	ragorago

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mou	—	ticin aba	nikotera
buriesi meme	—	napigen	tarakau nofua
buriesi mbari	—	(t)auwa	tarakau noa-
marati			moa afuania
buriesi jakou	—	(t)ureiyu	tanofua i tara-
			kau
buriesi maka	—	nowan dica	tanofua ejikai
takou		yen nigi	i tarakau
buriesi binia	—	nigi (t)usau-	tarakau sifu-
		waien	ama
tinabio	fometetahi	nasumien	vere
javini, yi	lambotue	nyuig	tagasau
nai mla sio	—	(t)agabutin	notuki kaupa
sio (moluma)	nko lambotue	nabut	kiliwini, tapa
nai jumbija sio	mdolu ko	(t)aru nabut	noraga kiliwini
	lambotue		
sio kouo	kolakai	kaupa	laupa
tagveru	—	nibai	bae
mbironi tag-	—	(t)a' li nibai	nobae
veru			
misembio	mnotu	(t)avan a'tu	notugia
sembi jijenio	nikam nkani	(t)uo, (d)us	nohka
miimo	mkuru maha-	(t)aiya, (t)au-	naua
	na fiko	wei numei	
membija yubi	miahi niobu	(d)isuv	nolpura aui
mkili	mkili	—	novere
mburisoro	—	(d)ol nuve'li	norapoki
tou yubi	fitokobu	nuvia(n)	tasomo aui
mbivi to yubi	—	(t)eibiug	nobiagi
ka yi			

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he cuts wood	ta nakasu	tai nice	mo taitai
he cuts wood with knife	misi nakasu	tai cini nambu	mo sibai
he cuts wood with axe	tagotefi nakasu	tai cini sevsev	mo ribai
he cuts (with scissors)	aleti, kamuti	gcoji	mo roti
scissors	aleti	hegeo	sisis
knife	mas misimis	nambu	siba
axe	tagoto	sevsev	riba
digging stick	kale	hias	icele
shell tomahawk	karau tare	dere	icia
stone tomahawk	karau ni fatu	dere nivit	icia
shell scraper	kai	natu	itaci
shell borer	basiu	nerur	isese
he bores with a gimlet	buloki	mi uis	—
bamboo	lobu	nambu	wubue
bamboo knife	bit, lobu	nambu	isiba
to cut with bamboo knife	tefe	teve	mo sibae
he shaves his beard	masi nasina	reve human	mo lega
he planes wood	niti nakasu	uase nice jajar	mo taci na tabuea
he saws	sari	rishotuve	mo sarosaro
a saw	sar	neris	isaro
he writes	mitiri	mi ri	mo oli na bebe

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE
—	—	(t)itei nigi	nosau rania
jivi iesi	msive lakai	(t)itei	nosau i tama- jira
je iesi	dau lakai	(t)a'tu, (t)itei	nosau i tatoki
mburoni	—	(t)acis	nohtuji i tara- gutu sukale
—	—	no'li keivite	taragutu sukale
iombogi	masimas	nau	tamajira
tagoto	voka	kibas	toki
bursi	bosua	ka'kil	(ta)ko
piliago	—	kibas lauwan- tahi	toki
—	—	kupau	toki uri
tuo	—	kauven	kasi
—	—	kupau	bajinea
jukoni ka kimlet	—	(t)uvahicimlet	nooiri i taviri
jambogi ka vijiniono	—	nau	tamajira
—	—	nau	tamajira
mbitivitio	—	litei (nau i ipari)	nosere i tama- jira
—	—	(t)akaci	nowurusi kum- kumi
mbivitauro	msiue	(t)aci	nowurusia favaka
je	mde	(t)ivi	noseria i tasa
bembe	—	sa	tasa
mbivitauro	—	(t)itei, (t)aaoa	nosere

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he engraves	mitiri	kinji	mo cacari
paper	tusi	romberat	bebe
he makes figures	mitiri	mi ri, urur	mo cacari
blood	tra, ra	ren, nere	dai
it bleeds	mita	mi re	daina mo kolo
it is rusted	tumana mita	ren hani	mo daica
	nia		
rust	tai	ren	dai
it is mouldy	milesira	mitoro	mo wuwuca
yam	naui	norum	dam, ram
taro	tal	buagk	bueta
sugar-cane	parai	natuv	tou
sweet yam	niau, niabu	rumkonkon	suru
wild yam	taumak	rumdombui	latelate
banana	natse	nevij	vetai
bread-fruit	nabitaui, nab-	betiv	baico
	itam		
chestnut	namape	nies	mabue
almond	nagai	negi	tapoa
rose apple	kafika	havih	avica
iron wood	nieru	nicri	iaru
arrowroot	nabeta	nembe	bokatacota
croton	nagau	nejaj	teri
kava plant	namaluk	meruh	hai
turmeric	intei	igag, botiag	—
banyan	namaga,	nempagk	baka
	nabaga		
tie bread-fruit to-	lei nabitaui	vutice betiv	lasi vatawuci
gether			
twist bread-fruit	pasuli nabi-	gcoji betiv	nsulae
off tree with	tau, sike		
forked stick	nabitaui		

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
ja	nta	(t)itei	noarajia
mbe burikija	nta mkiti .it	peper	pepar
mbe tauo	—	(t)itei narumu	noseria tata
		nadi,(t)anoa	unca
tauo	mhelie	nira	toto
bilaiu	niau	(tat)amra	nototo
iou rino	—	(t)amra	nikotagi
ajivika iou rino	—	namraien	tahtogi
mjululu	—	sicausicau tati	nikoseseke
yubi	niobu	nu'	taufi
biako	biagka	nitei	taro
botobi	sob	natu	toro
torouo	vileua	—	tarei
ia	—	noanauug	foiaka
barabi	vihi	nipin	fuji
berebi	mbatai	nime	kuru
ya	—	nauo	teifi
uegi	nigai	—	tarie, tagai
sebisa	—	nigauvug	kafika
burielo	niau	nil	toa
mariembio	bembiagka	nowanakaka	atowa
terumbumo	—	niupbut	tarapoji
burumiou	milik	nakava	kava
tauo	n'soa	nadiaua	—
burumbaku	botmbagka	nebuk	taoa
miadri jivijano	—	nikilin	kofausia
mji berebi	—	(t)a'li	koraua

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
the forked stick	esike	hegco	insula
twister			
gather fruit	lei (or bai)	pere fanan	rako
	nua nakasu	nice	
pluck fruit	lei nuana	jivue fanan	—
basket (men's)	bolo	nacat	cete
basket (women's)	nala	nacat sa	cete
		nevseven	
calabash	susu	sarve	uaituculovi
pit	moru	burin nam-	moru
		bur	
cave	falea	burin nivit	uaba
hole	moru	burin, nam-	buru
		bur	
house	(na) suma	naim	vanua
public house	farea	hemir	robo
village	natokon	terecim, fenu	batui vanua
rafters	nerau	bimbiri	iransa
ridge pole	(na) fatu	demej	uobatu
pillars, or upright	tipa	nembit	beru
posts			
sticks tied on raf-	nafarat	nabace	buconi
ters			
plaited cocoa nut	nabora	noruh	tabocao
leaves for roofing			
thatching reeds	nausu	mebur	—
to cut or get reeds	bitesu,	tai mebur	kamue na
	kinigot		litu
he thatches house	taki nasuma	tiri naim	mo turu na
			vanua

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
jojou	—	nu'mnadi	tarau
mbari mariesi	—	katauwan	kosara fuanea
burimbulagi	—	ka'li	toria fuanea
mariesi	—	—	—
—	—	—	—
basuduo	—	nowan nalulu	roro, foivai
bulukumpili	n'bul	nimil	rua
buluvaiu	—	nupug	punaga
mpili	—	wal	fakafotu
yimo	iuma	imwa	fare
komeli	kamali	imeium	marai
komeli, vio	kamali, va	elahonu	—
vonuo	—	—	—
buomokou	—	nel'limi	aragafare
nalo	—	nimwa	—
yino	botqu	kilafari	taufufu
martea nalo	matamba	nubau	apou
kursumpi	—	kelawau	akaukau
mbolo	—	kumeilu	rauniu raga
mamburi	—	katueiyu	agasau
me mamburi	—	itei, eabu	kofijia agasau
nai mbirei	—	(t)ua	notau fare
yimo	—	—	—

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
front of house	meta nasuma	naho naim	bagona
back of house	taku nasuma	hombuin	ubutana
inside of house	imrum, ekobunaro	naim	lolona
outside of house	ekatema	vere	varcona
end of house	napago na- suma	cerin	sisina
ladder	tea sakien, tea bagien	nesar	icaocao
ascend	saki	mi sah	sace
descend	siuo, siua, sua	serih, merig	mansuri
top of house	nabau nasuma	napo naim	uobatuna
middle of house	malebuto nasuma	ribuh	na liucana vanua
door	meta	nokonapatav	sagare
window	meta lolo	natug	matisia
bed	maol, 'ol	nemerer	tsaraenoa
stage	fata	hetoro	ivasa
oven	ua (of, ubu, um)	nambur	buru tutunua
oven-stones	libu	nivit henice-	dila
tongs (split stick)	agau, uataki	hego	tauokala
leaves sewn toge-	fefe	netut	ironsoi
thertocoveroven			
he coo's it in oven	taonia ua	peni	mo tawu
he roasts it	benia	ragasi	motunuducia
he boils it	nobania	parhicini	mo nsilibia
he opens oven	buka ua	veji netut	mo sikia
he heats oven	buria ua	—	mo visi buru

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
—	—	—	tapeto fare noiei tavehtoka
yimo iorou	—	nemtan	tapa fare wei- muri
bulukiyimo	—	ne'rfun	weifare
yimo ikiti	—	nemtan, ilua	weifafo
iosombi	—	kauuga	takesi (or tano kese
makolokolo	—	ku'la	firifata
mbabini	mhaki	ari, ariaua	kofiji
mbatobi	mbuta	ewaiyu	kotoifo
yimo levilevi	—	na'gen	taposfare
yimo ebiso	—	nalugen imwa	takogafare
maratabo	biteksaba	asisig	vehtoka
„ na teliki	—	kasaranum	jiroga
jogi	kirog	numahan	potu
barimbaro	kovata	nafatafata	fata
pili	baumo	—	ruakinea
veru	—	noanumun	firikiga fatu
burumpia	—	kufe'	teikofi
bururu	—	nisuv	—
nai jonio	mdoni	(tat)uvun	noputoi
nai misembio	—	(t)eeeg, (t)avan	notuna
nai jon ea	—	(t)uvin	notuna i tavai
mpili marauo			
nai mbiri joko	—	(t)avus	kofukia tabutoi
nai jobokari	—	ar'li nigum	nofakaveregia
sembi			

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
native pudding	nakoau	narog	ueue
baked in oven	(kabu)	[can	
food	nafinaga	henan, natin-	sinaca
to present food on	sikerau	sahavui	nubanubae
a leaf			
to break a yam	sipa nau	kaforai	toboia
(cooked)		dahum	
to cut a pudding	kuti nakoau	bojere narog	cabea
wooden cutter of	makus	hemaj	icabe
pudding (wood-			
en knife)			
it is raw	meta	mi mer	mo baro
it is done (cooked)	mas	manog	mo noca
cup (cocoanut)	las	neras	lasa
platter (wooden)	siloa	sevsev	rova
to grate cocoanut	koi naniu	koi neni	saroi
kernel			
expressed juice of	lor	nasus neni	buli niu
grated cocoa nut			
to wring (or ex-	rea ki nia	mi pus	virisi
press) it			
to wring it on to	rei nakoau is	mi pusi ra	virisi na ueue
the pudding	(lor)	narog	
he moistens the	bue nakoau	gcisi hini nue	mo reucia
pudding with any	noai		
liquid			
he grates yam	ma nau	suvue norum	mo biri
he peels yam	masi nau	vivi norum	mo sibae
he scrapes a pig	gari uago	vagki bu	mo biribiri
flesh.	napakas	bue	visico
fat	napakas tare	nerernan bu	hero [habu
he gathers firewood	bai nakabu	kaba homp	mo rako na

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
joko	—	nohol	buri
senanien	—	nuge(n)	akai
a mudri jo a yu	—	katakubutin	tarau
mbure korovio	—	kataga'li	kotufia
jivi joko	—	katitei	kotujia
sori	—	naven nigi	—
tamaro	nmata	(t)e'mta	emata
menoko	meheko	(ticin)aba	nikomoa
baja	—	nosi nien	tagajaniu
baju	—	—	vakahloi
joli	—	katacia	kumkavenia niu
jomarou	—	—	vainiu
mbuvuia	—	auwerin	kotauia
jumbui joko	—	—	kotauia i taburi
—	—	(d)ol amati matig yen nahu	kofuia
nai mbiji yubi	—	(t)arian nu'	nosoroa aui
nai searo	—	(t)itei	nofoia aui
nai milika neve- tunu	—	(t)acia	nowurusia ta- pakase
sunbue	bukahi	nuvahege(n)	kano uri
kulukumbue	—	(t)aruan	tagako
mbari yetu	mbati lakambi	—	nosara fie

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he draws water	ut noai	tabe nue	mo rasu na reu
he fills a water bottle	uti noai ni fatu	juvi nue ra nabuetuhur	mo rasu na reu
he fills it with water	utia noai	—	—
he scoops out water	sao noai	tablab nue	mo rasu
a water bottle (cocoa nut)	las, noai	nabuetuhur	uouai
lime	naob (na) nopa	niev	awu
he plasters it	bulutia	burji	mo bulia
canoe	rarua	nice	aka
outrigger	semen	nejam	isama
wooden pins fixed into outrigger	lago	batirug	laku
sticks reaching from canoe to outrigger	nakaukau	nebu	eua ewa
sticks across the latter	nakiat	rambuenbag	cacoitoa
board	baba	neriv	vataavata
board across end of canoe to keep waves out	pelegalu	neriv mi tok ra burin	tibatasi
side boards sewn on canoe	nai	cerin	tibatasi
he embarks	bagi, i ba rarua	mi sah ra nice	mo cao
he disembarks	miti rarua	serivut	mo coso

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
mbiubi ue	mitub nuai	(t)atu nahu	noeitu vai
mburubi baue	—	(t)ivipen	nofakafonua tafoi vai
mburubio ka ue	—	(t)ivipen yen nahu	—
mbiubi ue	—	(t)atu	noeitufokina tavai
baue	—	nahu	foivai
yebi	cene	kabil ruan kavan	buga
nai mla ka yebi	—	(t)ua	nopagia
tauako, uako	mbagi, oagka	negau	boruku
niame	nihama	rimel	tiana
bujoku	—	noanulul	afatoto
soborano	—	niciatu	akiato
rukuruku	—	—	—
baju	—	nuve negau	—
baju	—	—	—
baju	—	nehi, or mahi	arauai
mbgnea	—	(t)ari no'wen negau	nosopo itavaka
mbujo uro	—	(t)uvari	nosopokia i tavaka

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he loads a canoe	uta rarua	socini nice	mo eragacia
cargo of canoe	nauta rarua	narojaroj na nice	eragana
stem	kobe	naho nice	batuna
stern	ketaku	buri nice	unsuna
he bales out canoe	masi rarua	reve minmin	mo rasu na aka
middle	malebuto	ribuh	liucana
hold	nauakana	burin	sacarucu
bottom	nalakena	membun	tacere
baler	neas, tata	nores	irasu
paddle	nauos	nabos	iuose
he paddles canoe	balusa ki rarua	mi su nice	mo sua
rudder	semani	nabosbaro- baro	iuose lailai
he steers	bu semani	forocini	mo lailai
rope	name, intali	dereni- cembin	tale
mast	netere	nambunesir	bue
sail	nilai	hembin	habani
he sails canoe	tagieki rarua	hembin rerer	mo balabala
he goes a voyage	borau rarua	misahranice	mo sua
he navigates	bouolau ki	foro	mo lailai
he hoists the sail	tagie ki nilai	revei hembin ve macat	mo taci na habani
he lowers the sail	toro nilai	reve juri hembin	mo tucu na habani

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
menikatauako	—	(t)auuta	nofakauteina tavaka
—	—	nauuta	auta i tavaka
buruako	—	nemtin	uru vaka
malauako	—	nipiken	muri vaka
mjetum ea tauako	mbat n'sum	(t)ies	kotaiakia tatai
ebiso	—	nehi	koga vaka
bulukiuako	—	nupuga negau	noa tafoi takere
barene	—	takele	tafoi takere
yobou	—	nies	tahta, tahta ririake
babeluo	nivoho	nivea	foi
mbeluo ka tauako	mbahua mbagi	kin (t)asua	nosua
vu	vu	nivea matua	muri foi
nai jelani vu	mkun nivoho	(d)os nivea	nomatakina ta- muri foi
sobou	telveou	taula	taura
ijo	n'daliu	tila	jira
maja	lai	niven	tara
miadri matika tauako	—	(t)asua	nofajia tara ka- tere tavaka
—	—	(t)asua	koforau
—	—	—	nomatakina
nai mbisi maja	—	(t)auwahlc niven	kofujia tara
nai mburilari maja	—	aka' niven	notorojieifo tara

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he fastens the canoe (painter)	lukoti rarua [kor	mi mbuge	mo lico na aka
anchor	nantau, ag-	nivit, agkor	licobuma
he lets go anchor	toroa ki agkor	per tocini agkor	mo balaci na licobuma
he heaves anchor	bu bisaki agkor	revei agkor	—
the canoe departs	rarua i milu	nice mijo	aka mo uala tiu
he makes fast the rope	luko name	mi mbuge de-	mo lico na renicembin asi
he lets go the rope	toro name	pertocini de-	mo tere na renicembin asi
he twists (makes) a rope	bulo ki name	furiri hosisis	mo tuwaci na tale
he fastens (tethers) with a rope	lukoti	mbuge hini hosisis	mo lasi a
he makes a canoe	ta rarua, bati rarua	uase nice	mo tai aka
the sun	elo, alo	niar	alo
the sun rises	elo i saki	niar tawah	„ mo sace
the sun sets	elo i musu	niar jaror	„ mo subo
the sun shines	elo i tera	niar sene	„ mo sarasara
the sun is clouded	elo i melumebu	niar botumor	taro cowu- cowu
the sun is hot	elo i sui	niar	mo alo
the sun is overhead	elo i to bora- bau	niar vosom- but	metaialo mo vosa
the sun is declining	elo i magali	niar beris	mo rereci
heat or rays of sun day	sui ni elo naliati	sisihaca uterin	masagae alo rane

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
nai miadri	—	—	nofausia
tauako			tavaka
veru	vatu	us	taus
juvani veru	fut n'vatu	(d)el'man us	nojirikia taus
mburi veru	—	(t)auuta us	notakina taus
tauako mbano	—	(t)aiyu, (t)iet	nofano
malakakari	—	(t)atu	taboruka
sobou			nofausia
juvani sobou	—	(t)is, (d)elman	tataura
		taula	nonahkia
nie sobou	—	(t)uwerin	tataura
			notapea
miadrokari	—	—	tataura
(ka sobou)			kofausia
je tauako	—	(t)itei	nosau vaka
maregio	metikiau	mutigar	tara
maregio mjibi	„ mhaki	d)el'man itahi	taranofenake
maregio mjoru	„ mlet	(t)eravarev	taranokero
mbe nieja	—	terauwia	tara noji
meliju jen ko	—	nupua	tara emaru-
maregio		(t)eabot	maru
niniotoru	—	(t)erauwia	tara eji
jo menemedu	—	(t)atul	koatihtu
		a'rua'ru	
jokoro	—	(t)alelin	notufakatafa
			tara
ninio, niatumi	—	nerauwien	tajigia tara
bogo, ligian	bog, lani	lenyan	teao

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE
night	bog	ambug perin	dodo ulurane
morning	bilibog	nembug	ravrave
evening	gotafanu	jorjor	
midday	elo borabau	ribuibhiar	utigi alo
midnight	nabogien potauota	naut a mirag	valvalucaci
forenoon	aliati matua	niar girih	butinialo
afternoon	elo magali	rebareb	ravravi
darkness	namaligo	naut a baso	dodoca
light	namirama	naut a majiri rane	
it is dark	i maligo	naut a baso	mo dodoca
it is light	i mirama	naut a majiri mo rane	
fire	nakabu	nokambu	habu daica
firewood	nakabu	nokambu	habu mate
the fire burns	„ i faga	„ pagpag	habu mo cane
the fire is out	„ i mate	„ mi mej	habu mo mate
he kindles the fire	sigsignakabu	riginokambu	habu taucuni habu
he puts out the fire	bati bunu nakabu	pumbuni nokambu	habu soro mateia
he produces fire by friction of two sticks	bisi nakabu	varavar	mo cicebe
he lights a match	magirimatsesesi	majes	mo viusaci
flame of fire	mena nakabu	norimeg- kumbi	vebe

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
bogian	imbog	laben	(ta)po
kabijo	fonuana	leblaben	pohpo
kijevi	celab	le'neiyiv	tefiati
liere	eliate	nerauwia tea- but	taotea
sebisaro	nekimbog	uanatu naru- gagum in	tatuapo
maregio mba- bini	—	laulanug	tabohpo
maregiojokaro	—	naterevarev	notufakatafa tara
vio mbom- bogie	fiko mlolo	nabinabu	epauri
miamoian	mamama	niyan	marama
mbe vio	—	(t)abinabu	epauri, niko- pauri
mbombogie	—	(t)iyan	emarama niko- marama
sembi	nikambo	nigum	tiafi
yeto	lakambi	nigi	tafie
sembi bovago	—	(t)uo	tiafi nohka
sembi maro	nikam mate	(t)abbus	nikomate tiafi
jobokari sembi	ndohonkat nikam	ar'li nigum	notugia tiafi
mlambini	ndovinhoe	(t)uaw' abbuo	notamtia tiafi
sembi	nikam		
mbitiviti	—	(t)itei tuo	nosigafi
sembi			
mbijano masese	—	(t)urin	notara matjes
juamene	—	nemnamin nigum	taurafi

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
smoke of fire	naasunakabu	nesen	asuna habu
smoke	naasu	nesen	asu
smoke signal	naasu	nokambu mi tuv	tawuasu
it smokes	i asua	mi es	mo asuasu
the smoke goes on him	naasu i asuenia	—	—
volcano	nabanoei	—	habu turuui
torch	nesulu	nokambu mi ror	ibula insilagi
he lights a torch	toko nesulu tutun	siri nokambu mi miror biror	mo cau saci na insilagi
he illuminates with a torch	sulu lagati	uase naut a majiri hini	mo bula ci na insilagi
he scorches it	suluea	rorivi	mo cane
heat of fire	sui nakabu	nokambu rejerej	rotoroto na habu
he warms himself at fire	tilei nakabu	titirih	mo marinsu
he warms himself in the sun	tigiel	sinsiniar	mo marima- rinsici na alo
he heats anything	benia	rugcare hini nokambu	mo tuntunu
dust rises	afuofu, nopa	beragcuv mi es	togotago mo asuasu
shadow	ate, anu	nonin	nunu
shade	melu	namor	mala
likeness in water	ate	nonin	nunu
picture	melu, anu, tea takusi	nonin	nunu

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
iou	niahau	naha nigum	tiausafi
—	—	naha(n)	tiausafi
ji sembi	—	(t)a'ti nigum	—
mbe iou	—	(t)ar'li teabut noau	
iou jua	—	naha nigum	—
		dus in	
sembi kanan	—	yahoi	soata
yulu	nihu	nisia	rama
mirogi yulu	—	ar'li nisia	notugia tarama
mlalio ka	—	(t)asia	norameia
sembi			
mijegio	—	(d)olpen ni-	notugia
		gum odus	
—	—	—	tahka
jo va sembi ka	—	(t)etogum	nohmuru i tiafi
burinotambijo			
jo tavio mare-	—	(d)os noa ne-	nofakara
gio mijegio		rauwia in	
		ta'gin	
mila bitunu	—	—	nofakaveregia
mbe buluki-	—	maulul tari	nohpusa takere
yebi			
niununo	hohu	narumun	tano-ata
vamelu	fomelu	ta'nigabbus	(ta)marumaru
		iken	
jurum	—	narumu(n)	tiata
toborobo	—	narumu(n)	ata o tagata

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
it resembles it	takusia	fere	mo socena
the moon	atelag	nebur	vitu
moon rises	atelag i saki	nebur tavah	mo tauerada
moon sets	atelag i musu	nebur jaror	mo roro
moon shines	„ imirama	miarimiar	vitu mo sara
moon new	atelag fao	nebur mi uet	vitu mara- vitu
moon full	atelag i pon	„ taramb	vitu nsea
moon overhead	„ i borabau	„ vosombut	vitu mo uosa
moon old	atelag tuai	nebur rene- renjar	vitu tamate
owl	tibaga	apu	lulu
bat	murubua	cere	karæ
land	uta, fanua	naut, fenu	tano
earth	tano	netan	tano
soil	tano	netan	tano
country	nalauna, fanua	naut	batui nsara
kingdom	nalauna, fanua	naut, batin- fenu	batui vanua
ground	tano	netan	tano
dust	nopa	beragcuv	tagotago
ashes	tanoau	neven mito- kambi	batuiawu
clay	leba	dan bum- buruj	ceua
pumice stone	nafa	nabuh	tae ova
the sea	natasi, clau	nitis, naror	tarusa, tas
the shore	euta, clau	aut, ritis	lao

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
jaubukia	tamba kini	dolkoma in, pia(n)	kofeipe iei
simberio	kambatiau	mauug	tamrama
„ mbabini	„ mhaki	(t)ari	„ nofenake
„ mjoru	„ mlet	(t)ivug	„ nofanifo nokero
„ merera	—	(t)ame'li	tamrama noji
„ jakou	—	(d)ol noa na- badi	nikotu tamra- ma kovarokia
„ mudri	—	(t)ememnuma	tamrama niko
buriyi		nuvia	fakawsore
„ jo menem- edu	—	(t)atul a'rua'ru	tamrama noi tahgaragi
„ mono	—	yauwahli, ni- sum maru	tamrama niko nofune
julu	—	keihumit	ruru
vutuvutu	—	tautau	—
venuto	fanua	nitani, intani	fanua
na vio yetano	fiko esan	nafutani, nitanikere	
buroatano	bukosan	nafutani	kere
vio, venuo	fo, fanua	nitani	fanua
merimerano	—	ne'lin, negau	vaka tagata
tano	san	nitani	kere
bulukiyebi	—	maulul	kere efuefu
bulumaroro	—	nemtau	namulaga
tano bijeru	—	numetuk (?)	kerehpuru
kulaboꝑ ei	—	weai	fatu manu
tei	sahi	nitahi	(ta)tai
vio koioꝑ	ilau, sisigmarau	nubukel	takutai

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
inland	uta, makura	aut	auta
goes seawards	baki lau	vec ritis	mo muli a lao
goes landwards	baki uta	vec ut	mo muli auta
the open sea	natasi leba,	rembundis	na momo
	elau	disburog	
sea inlet	napa luk	bujindis	nucu
rising ground	—	naut sucusa-	uti batuliu
		cus	
hill	tafa	naponacu	batuliu
		kakas	
mountain	tafa bakilag	naponacu	uti
valley	napaloa	nambur	vila
plain	tano marobe	naut meniv-	tano macere
		eniv	
foot of hill	lake n tafa	batin napon	unsuna
		acu	batuliu
top of hill	bau n tafa	romon napon-	uluna
		acu	
rock	fatutoko	naponbarag	takase
stone	fatu	nivit	takase
coral	les, fatu	nirij	ualansilansi
reef	sikau	batinmar	malakoiuae
stream	noai sera	nue serser	reu sarataka
water	noai, niran	nue	reu
water (salt)	intasi	nitis	tarusa
water (fresh)	noai mam	nue tin	reu
water springs	noai i futfut	nue futafut	batui reu
foam	naletilot	bisondis	litona tarusa
it foams	letilet	bison	mo lito
water runs	noai i sera	nue mi ser	reu revreve

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
vio uro	—	ipari	roto tafanua
mba jou	mbeki lau	(t)atuva'	nofano weitai
mba uro	mbeki uta	(t)atuvari	nofano ki taroto fanua
tei na tei, iogobu	—	lauantahi	moana
bulu vio	—	noa no'lin ni- fiafi	(ta)koro tatai
suku vio	—	naret	fakarava
suku	benkuku	nitauwut	(ta)ora
burusuku	benkuku	nitauwut	(ta)ora
mbolu	boau	laua'tani	rauravei
vio vodrombi	—	nitani ma'ri- rum	kohkoto
suku burum- bati	—	nauun nitau- wut	vae ora
suku levilevi	—	no'wen nitau- wut	taora
tamba veru	beliga vatu	naharug itulin	fatuhtu
veru	vatu	kabil	fatu
kulaji	kutukule	kabil ruan	kasifa
barania	—	nimas	fogahma
ue miararo	—	nahu iaiya	vaitafe
ue	nuai	nahu	vai
tei	—	nitahi	(ta)tai
ue	—	nahu rani	vai [sana
marimburue	—	„ kwatiegen	atufu, atape-
titivaka	—	no'auien	fiso
mbe titivaka	—	(t)aruan	nofiso
ue miararo, ue miou	nuai mkitikit	nahu (tat)aiya	tavai notafe

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
water boils	noai i letilet	nue mi kut	reu mo bule
fountain of water	meta noai	bati nue	reu batuna
well of water	luk noai	botue	burui reu
dirty water	noai bukot	nue roro	reu urica
clear water	noai mwaru	nue majiri	reu buso
kava cup	las namaluk	—	lasa
he is drunk with kava	mati ki na- maluk	—	mo suwu ca leci
road	nabua	nesar	sala
road good	nabua uia	nesar mi bu	sala ducu
road bad	nabua sa	nesar mi jij	sala sasate
road straight	nabua lena	nesar man- manon	sala macere
road crooked	nabua tageli	nesar kam- bakambuir	sala uaruare
road narrow	nabua bisela uos	nesar ciruv- sis	sala uoruore
road broad	nabua tela- telana	nesar mevu- havuh	sala tauera
road of life	nabua namo- liena	nesar mauran	salae mauru
road of death	nabua nama- tiena	nesar mejan	salae matea
he follows the road	usi nabua	sorsar, usu- suri nesar	mo sobue na sala
he strays (loses himself)	sasabo	materag	mo nsalio
hole or pit	moru	nambur	morumoru
precipice	nabatira	roronbuir	basa
he stumbles	tokonaki	tetetur	mo usovi laus
he falls down	tarupaki, roa	mi juv	mo nsovi

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
ue mbabini	—	(t)abwolabwol	tavai nofiso
mariovuvui	—	nifia	vaipu
marimburue	—	nahu	ruavai
		kwatiegen	
ue bulukinia	—	nahu tamuk-	tavai epaku
		amuk	
ue memeaio	—	nahu te'lan	tavai ma
kirikija	—	kamanum	uruwipu
miou me	—	(t)abus	nikokona i
			takava
marambo	hamau	swaru	retu
„ mbo	hamambohi	„ ta'rua'ru	taretu rufie
„ mboba	hamasa	„ tekauekau	taretu esa
„ memedu	hamamomau	„ ta'rua'ru	taretu totonu
„ jokoro	hamamkele-	„ tekauekau	taretu fagafaga
	kele		
„ teliki	—	oa nemtahi	taretu sisi,
		swaru	ehkapi
„ lambo	—	swaru teabut	taretu sore
„ na meou-	„ neki n'mau-	„ yen neai	taretu i
lian	liana		tamauri
„ na marian	„ neki n'ma-	„ yen nimi-	taretu i tamate
	teana	sien	
jaki marambo	—	owari	nofano i taretu
mlalulei	—	(t)atauwau	nosiri
marambo		swaru	
bulukimpili	—	nimil	rua
—	—	no'lin nitani	foropaki
je jano	—	nabi tetel	nosibasiba
mjoru	mlet	tumei	notakakia

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
he clears a road	ta bisaki	tai nesar	mo vacasaci
	nabua		na sala
the seven stars	metariki	demburum-	vitu sarasara
		bur	tariburibu(?)
he closes a road	ponotinabua	tai gcare	mo uonoci na
		nesar	sala
star	masei	majo	vitusarasara
meteor	naperiki	majo sere	tamune abe,
		nete	vitu robo
evening star	—	majo perog	cancane cinao
		nete	ana heletu
morning star	masei liba	majo nuterin	Mausoe
dawn	aliati	pereperinkon	nacoe rane
it dawns	i aliati	niar tavah,	mo ulurane
		mui rin	
daylight	aliati	uterin	rane
it is daylight	i aliati	naut uterin	mo rane
lightning	nifili	nembir	vila
it lightens	bila	mi mbir	mo vila
rain	us	naus	kiri
it rains	us i pa (bona)	naus mi us	mo kiri
thunder	tifai	berver	batusare
it thunders	tifai i kat	berver	mo batusare
the thunder rolls	tifai i seruru	berver koror	mo buiri
			dumdum
the thunder roars	tifai i buruma-	berver mom-	mo uala ro-
	silā, boro	burumbur	roro
	silāia		
the thunder mutters	tifai i	berver rejrej	mo batusare
	uruuru		
the thunder cracks	tifai i taures	berver	mo sau gaga-
		makapkap	raea

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
je marambo	mde hamau	(d)ol swaru	nopenpena taretu
—	—	nosuwa lapu- numun	tamatariki
jetumba	—	(t)asisigswaru	nopojina taretu
marambo			
maribitano	amahoi	mahau	fatu
„ mije	—	mahau	fatuhpusa
		tativug (?)	
mejene na	—	baligan noa	--
kijevi		nu'Nalabini	
mejene	—	Faticei, yei-	fatu ao
		yoaboma'	
vio mjene	—	nohagahagien	pohpoana
vio merimera-	—	tahagahag	—
abo			
ligian	lan	niyan	teao
mbe ligian	—	(ticin)iyen	nikoao
bijio	—	naraweipien	taptapeia
vio mbijio	—	(t)araweip	notaptapeia
yuo	nihua	nu'wun	taua
yuo nabobo	nihua mboba	(t)ufu	koto taua
tumbalo	ambou	kalualua	taguruguru
„ miolu	—	„ tataget	notaguru
„ miolu	—	(t)urukuruk	taguruguru notaguru
„ jumdum	—	(t)urukuruk	tavajiri nopahpa
„ mionunu	—	(t)urukuruk	taguruguru nohva
„ jara	—	kalualua	tavajiri
		tataget	nopahpa

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
wind	lagi	nirig	lage
wind, north	tokelau kabu	natokoro	toca lao
wind, south	suefate	haru	dualiaulu
wind, east	tokelau	haun	dualiu
wind, west	—	hombuar	gadrua
he puffs (with the mouth)	i si	mararar	sorosoro
it is puffed up	i buka	futocini	mo titig
the wind blows	nalagi i sau	nirig ni ser, or sobue	lage mo sere
the wind rises	nalagi i mauri	nirig bisi	lage mole mai
the wind falls	nalagi i ma- torotoro	nirig meje- jur hehe	lage mo mautu
the wind is calm	nalagi i ta- mate	nirig damat	mo tamata
the wind is gentle	nalagi i ma- temate	nirig purog	mo mo ivivi
hurricane	nalagi atu	rig revij	lage losu
the sea is rough	natas i sa	naror pujini- pujir	mo tarusaca
the sea is calm	natasitamate	nitis mi uis	mo tamata
wave	nabeau	naror	lugi tarasa
swell of sea	buka	dambitam	lulubutu
the waves roll	nabeau i lu- lu ki nia	dambitam puejicini	—
breaker	natefara	naror puru- purus	lulugi na
the sea breaks	natas i tafe- rafera, i tarere	naror ran- bisik	lugitarusama kaumea

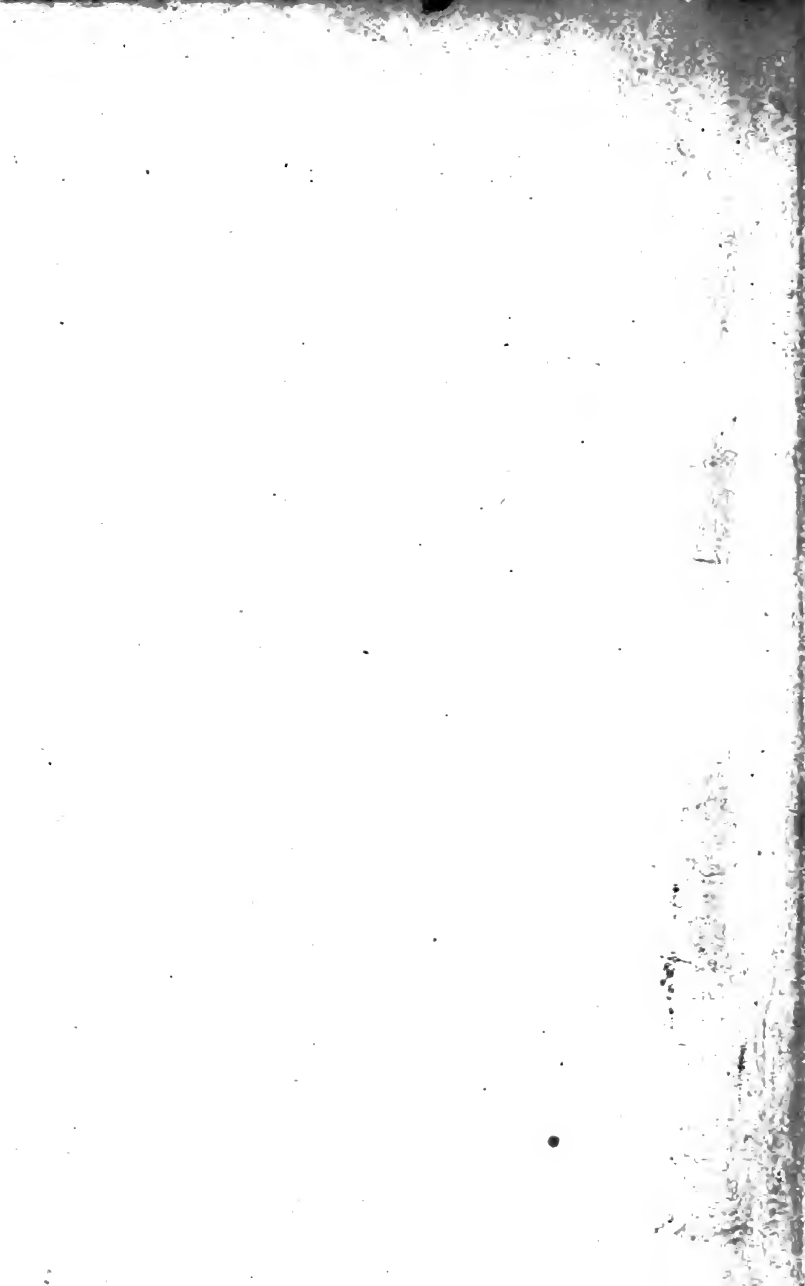
BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
jegi	lagi	nemtagi, ne- matagi	tamtagi
jegi toiou	leg sokoau	Luatu	taretmatoga
jegi saduo	legi toilau, or karua	Tukalau	tauritoga tane
jag uro	leg iuta	Natoga	taruetamlai
jag abo	leg abu	Balabu	taurifafa
miubi niono	—	(t)auiefi	koeifia
—	—	teabut, (t)asisi	mkoeifia
jegi miubi	n'lagi mhuv	(t)'esesau	nosau tamtagi
jegi jumolu	lag n'mau	(t)aluwein	tamtagi nosau
jegi maro	lag mate	(t)amalinu umei	konoruru, or koruru, tam- tagi
tumaro jo	n'lagi buoli	(t)amalinu	nikoruru
jegi miovuvu	—	(t)agiagi	tamtagi nosau fakarikiana
jegi me kito	lagi mlakiaira	neliu	tefa
tei toru	—	(t)eabut	esore tatai
tei tumaro	—	(t)abwia amei	emarino
niatua	—	peau	tagaru
tei jurombi	—	nitahi tataiya	tapeau
—	—	nitahi tataiya	apeau nohpu kiana
—	—	nitahi teabuk	tagaru
tei mererako	—	nitahi taget	efaji tatai

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
the sea is deep	natas i bua	naror baru	buaca
the canoe founders	raruā i moru	nice mi ron	aka mo duduni
wavesswamp canoe	nabeau i sera	naror tatar-	lugitarusamo
	morua ki	ho nice	kirobosi'na
	raruā		aka
canoe floats	raruā i sali	nice mi sar	aka mo sale- sale
canoe sinks	raruā i tiro	nice mi un	aka mo dono
canoe is wrecked	raruāimaora	nice mabor	aka mo bilae
sky	elagi	mamarin	tukaelage
cloud	natai ni lagi	roro	taelage
dew	namiuru	daov	iuate
sand	narau	dambanaun	one
salt	tasmen	bisondis	salit (?)
mist	mafu	nomop	siuoa
lean	magura	maraj	baraga
fat	barua	miramb	baru
thick	matulu	metetir	uonocaca
thin	manifenife	meniveniv	tanivinivi
an end	nabagona, mauri	metabogsin	euinana
the middle	malebuto	ribuh	liucana
the beginning	sela fe, meta	batin naut	unsuna
it is finished	i nu	mi nog	mo iso, moiso
the whole	tea mau	mi nog	tenabua
all	sera	pancui mi nog	moiso ducu
he took the whole of it	tabe bakau- ti a	reve pancui mi nog	mo lai a iso ducu

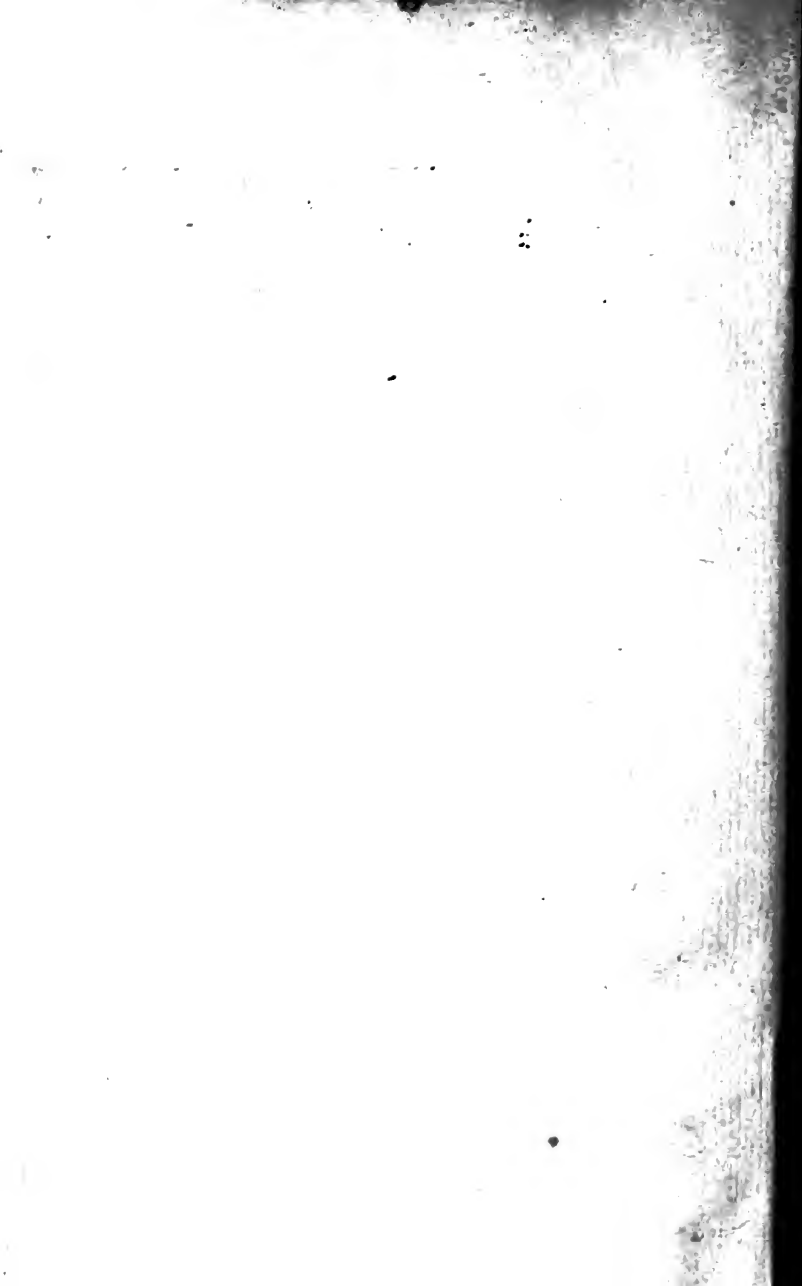
BAKIAN.	BIERIAN.	T'ANNESE.	FUTUNESE.
tei bululuo	—	lauakamnum	elehposu tatai
tauako maro	—	negautatanum	tavaka nokero
niatuva bula	—	tateaburumin	apeau nifaka-
loua tauako			fonua tavaka
			kokero
tauako	n'bag miavava	negau teai	tavaka
mialalo			nomanu
tauako mad-	n'bag mdono	negau tamnum	tavaka nokero
rundu			
tauako buru-	—	(t)erabilis	tavaka
korovio		negau	nikokero
iogobu mabi	—	Neai	ragi
meliju	benoi	nupua (gen.)	poa
tou	n'meho	namareni	tagau
iono	eniono	nabukel	taone
—	—	nigul	karkarutai
mabo	—	norauwien	kofu
makulo	—	nauunus us	etuatua
mjambo	—	—	ehpeji
mererolu	—	kapunan	ematoru
menivinivi	—	tavutavuta	emafinfini
togio	—	nififin	tano-pito
ebiso	lefika	nalugen	tanokoga
togio na	—	nauun	tantafito
mbeamu			
mbisi	mokoto	naunun	nikorava
momou	—	boti	eia oji
nonovio	mouna, mkafa	erafwin	oji
mbiniu			
nai mudri o	—	in dos erafwin	neiamoa oji
momou			

ENGLISH.	EFATESE.	MALEKULAN.	MALOESE.
they all went	ru bano ba- kauti	hinirinnog rama jo ju	na vano moiso
a thing	namatuna	titic, jitic	cinao
anything	tenamatuna, nete	titic tin	te cinao
something	sera trogo	titic soko	te cinao
everything	sera nalie	jitic norogut ena	cinao tari
every man	sera natamole	haris norogut	tamaloci tari
some	tete	sombon	te
any	te	—	te
other man	natamole po- ta, kerua	haris ere	tamaloci tenabu
other thing	namatuna kerua, pota	najog ere	cinao tenabu
many	laba	mi gut	tari
multitude	manu	racat	ivao, ivao tari
few	bisa	kakas	haruasi
small	kiki, kal	kakas, kerekeril	uoruore
big	lebaleba, pila	bimbut, pare	tauera
old	tuai	taramb, tue	tuai
new	fao	mermer	baro
good	uia	bu	ducu
bad	sa	jij	sat

BAKIAN.	BIERIAN.	TANNESE.	FUTUNESE.
a mbiniu a	lemkafa	ila' erafwin	akirea oji
mbano	lembobo	kino'ufen	niroro
vite	fite	nadi	tanea
tetai	senekai	nadi umei	sanea
tetai	senekai	nadi kadi	tasi anea
tenalo nonovio	—	nadimnadi	anea oji
tomu nalo	atatu le	ila' erafwin	atagata oji
nonovio	mkava		
tai, kija	sakai, ambosu	navein	efaru
tai	—	nadi kadi	tasi
toro nrolu	atarou	tabusin	teke atagata
to nrolu, vite	—	nadi akaha	teke anea
nrolu			
telambo	mquru	dasin, tibuk	nalupai
tiniumbe	sombiana	numani	tamotu tagata
maka	mquru se	kisil umei	eruana, efiana
vetelambo			
teliki	biliki	akaku	sisi
toru	sombi	teabut, asoli	sore
moruo	matua	nuva	mahtua
bou	feu	ivi	fau
mbo	mbohi	tauwer	rufie
mboba	msa	tera, ra	sa







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